

no rest.

SIR C. E. BARDLEY, BART.,

A MEMBER OF THE EVANGELICAL ALLIANCE, AND AUTHOR OF
"MISSIONS IN ITALY," &c.

¹⁰ We wonder: how does it relate to the other? The problem of God in Jewish mysticism?—[idem] 11

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THE
IMPRISONMENT AND DELIVERANCE
OF
DR. GIACINTO ACHILLI,
WITH
SOME ACCOUNT OF HIS PREVIOUS HISTORY
AND LABOURS.

BY
SIR C. E. EARDLEY, BART.,
A MEMBER OF THE EVANGELICAL ALLIANCE, AND AUTHOR OF
"ROMANISM IN ITALY," &c.

"Why boastest thou thyself in mischief, O mighty man? The goodness of God
endureth continually."—Psalm lii. 1.

LONDON:
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*The Profits will be applied to the establishment of Italian Evangelical
Worship in London.*

TO THE MEMBERS

OF

THE EVANGELICAL ALLIANCE.

LONDON, February, 1850.

IN the good providence of God, Dr. Achilli has ceased to be a prisoner at Rome. May every Christian heart be lifted up in gratitude to Him who has heard our prayers on his behalf! I hasten to make to you such a report, as I am able, of the facts of the case. It was from the Annual Conference of the British branch of your Institution, that the Deputation was sent forth, whose agency God has been pleased to employ for the deliverance of the captive. You are, therefore, entitled to know not only the results, but the course, of their proceedings. The knowledge of all the circumstances will, I hope, confirm you in the belief that the work to which you are pledged, in the Evangelical Alliance, is not only one of abstract truth, but of practical utility.

The statement, with the details now presented, is compiled from the letters, journals, reports, and other documents, in the possession of the Deputation. It has been (by the consent of my colleagues) drawn up by myself alone, and, therefore, upon my personal responsibility. Residing in different parts of the country, it was not easy for us to meet; as would have been necessary in case a report had been issued to the construction of which all should have been parties. The present work does not pretend to be more than a report of facts,—designed for those who are interested in the subject of them. It was at first advertised by the title of the “Gospel in Rome;” but, on consideration, I felt that such a name was presumptuous, as it

might lead persons to expect a more graphic description of the general state of Rome than I am able to furnish. While the present sheet goes to press, Dr. Achilli has not reached England; and even when he does so, he will relate himself, far better than I could do at second hand, the history of his unhappy country, both religious and secular, during the year 1849.

I beg you, therefore, to accept, as it is, the unpretending publication which I now present to you; making allowances for the circumstances under which it appears, and especially for my anxiety to lose as little time as possible in meeting the general demand for information.

I take this opportunity of publicly expressing the obligation under which all the friends of Religion and of Freedom are laid to His Excellency the Marquis of Normanby, our Ambassador at Paris, whose conduct has been, throughout, worthy of his character as a British man and a British statesman. To Mr. Freeborn, our Consular Agent at Rome, whose efforts have been indefatigable, our thanks are also eminently due. And I trust it will not be wrong to add to the names of those who have claims on our gratitude, that of Lord Palmerston, whose wish I believe to have been, from the first, that our representatives abroad should aid the cause of Dr. Achilli, as far as was compatible with the respect due to the independence of the powers concerned.

The late Minister of Foreign Affairs in France, M. de Tocqueville, has, since he left office, continued to take a lively interest in the case; and his kindness, therefore, deserves special mention. Nor should I be doing justice to public men, if I did not express, generally, the gratitude due to the French Government, for having done all in their power for Dr. Achilli's liberation. The difficulties of their position, being originally of their own creating, may not be easily understood in England, but they are very real;—and such is the state of parties in the National Assembly, that the Government would not have been supported in that quarter, if they had forcibly liberated Dr. Achilli. As it is, they obliged the Cardinals (I suppose, by intimations of the possibility of exposure) to enter into an official agreement to open the prison doors. And when that compact was broken,

they accomplished the object themselves,—knowing that the case against the Roman Government was so strong, that it will have the wisdom not to protest against the abstraction of their prisoner. For this result, though tardily obtained, it would be ungenerous not to thank the President and Government of France. To General Baraguey d'Hilliers our thanks are also due. It might compromise him if I said more ; but I should be wanting in a duty if I said less.

M. le Comte de Gasparin, the Parliamentary champion of Protestant liberties in the late Chamber of Deputies, Messrs. Frederic and Adolphe Monod, with others of our brethren in Paris, have worked cordially with us ;—but men engaged in a cause common to them all, need not one another's thanks. Duty, however, requires me to say, that, but for the investigations and efforts, at Rome, of Messrs. Tonna and Meyrueis, our evidence would have been incomplete, and our efforts unsuccessful. The members of the Alliance will, I trust, never forget how much is due to those friends, whose journey across Europe was the means of procuring that information which led to Dr. Achilli's deliverance.

In closing these prefatory remarks, I cannot but express my confidence that Dr. Achilli's imprisonment will open the eyes of thousands to the unchanged and unchangeable intolerance or the Court of Rome. And I hope my brethren in the faith will be stirred up to new efforts to encounter the Papacy with those weapons which are "not carnal," especially by introducing into Italy those principles of Scripture truth, which are the best, because the Divine, antidotes to tyranny and superstition on the one hand, and to anarchy and infidelity on the other.

I beg you to believe me,

Your faithful and attached friend,

C. E. EARDLEY.

THE
IMPRISONMENT AND DELIVERANCE
OF
DR. ACHILLI.

It is necessary to the proper understanding of the circumstances of Dr. Achilli's imprisonment, to enter somewhat upon his previous history.

I do not know that this can be better done than in the words of a document which he drew up, and transmitted to his friends, in order to its being submitted to the French Government:—

Born in Viterbo in 1803, educated in the College of Jesuits till 1819, I took in that year the Dominican habit. I passed to Lucca in 1821, to prosecute theological studies, and I was ordained priest at the court of the Duke Charles Louis. Called to Rome in 1824, to fulfil the course of my studies, I was elected in Viterbo, by the bishop and by the commune, Public Professor of Philosophy in the Lyceum in 1826. I occupied the chair, with the other of Sacred Scriptures, in a Seminary of Theology, till the end of 1833. In that year I was elected, by the General of the Dominicans, Regent or Prefect of Studies, and Primary Professor, in the College of the Minerva in Rome; and, contemporaneously, I was invited to become Professor of Sacred Scripture in the University of Macerata; whilst Cardinal Galeffi offered

me a chair in the Roman Archi-Gymnasium. It was then, and for that sole cause, that I relinquished my chair at Viterbo, undecided to which of the new offices I should attach myself. There was then given me the charge of Visitor of the Convents of the Dominicans in the Roman States and in Tuscany. I remained in this office till the beginning of 1835, when I was invited by Cardinal Serra to preach the Lent sermons in his cathedral of Capua. I accepted this employment with the intention of quitting Rome, and abandoning the Institution of the Dominicans, with which, for many good reasons, I was sufficiently disgusted. It happened, in fact, in the course of that Lent, that I demanded and obtained my secularisation by favour of the Pope Gregory XVI., and by an edict of the Congregation of Discipline.

On the eve of completing my secularisation, I received a letter from three cardinals, entreating me to defer my intention, and to remain some time longer in the Order, if by this means I could conquer my repugnance. I was willing to be influenced by this advice, and I remained four years among the Dominicans of Naples, during which time I was seriously occupied with preaching and with theological instruction. However, in 1839, I completed legally my emancipation from the Dominicans, and I remained in Naples as a simple priest, always preaching and teaching various sciences. It was in 1841 that I came to Rome for my affairs, and I had troubles with the Inquisition; the result of which was, that, being weary of serving in the ministry of the Roman Church, I separated myself entirely from that office, and I made to the Inquisition my renunciation for perpetuity of all the honours, employments, and privileges which I had enjoyed up to that time. The Inquisition, on its part, drew up a decree of dismissal for perpetuity from all the branches of my ecclesiastical ministry; and everything having been completed which is customary with that tribunal, I was left to my liberty, and

I ceased to be a priest of the Roman Church. In the October of 1842, I left Italy, and entered the English dominions, where I remained until January of the present year, 1849; always occupied with the teaching of sciences and literature, and so a naturalised subject of the Government of England, and employed in the Malta College as Professor. I returned to my country again last February, and since that time I have lived in Rome as an honoured citizen.*

During the years in which Dr. Achilli resided at Corfu and at Malta, he published letters addressed to two successive Popes, a translation of which is printed in an Appendix to the present statement. It has been thought desirable to give publicity to these letters; partly, because they contain Dr. Achilli's theological and ecclesiastical opinions, which it will be interesting to the public to know; and partly, and chiefly, as an incontestable proof that, when arrested at Rome, he was not a Roman priest who took a hasty refuge from the discipline of his Church in a nominal Protestantism, but was an evangelical Christian of seven years' standing.

The regard felt for him, during his residence in Malta, by his evangelical brethren in that island, is manifested by the memorial addressed by them to Lord Palmerston, after his imprisonment.† During

* The rest of this document, entitled "My Biography and Protest," will be found at page 65.

† See page 41.

an early period of his connexion with Malta, he also visited England ; where he was instrumental in collecting funds towards the establishment of the Malta Protestant College. In various parts of this country which he visited for that purpose, he formed friendships which have continued to this time.

In the summer of 1848, he came again to England, to be present at the Annual Conference of the Evangelical Alliance, of which body he became a member. His mind was almost made up to visit the United States, in order to present, in person, to a body of American Christians, a new Italian translation of the New Testament, which he had recently made at their request ; but the events in his native land altered his determination.

The prostration of religious tyranny in the Roman States towards the end of 1848, seemed to him a call in Providence to return there. On the 29th December, 1848, the great bell of the Capitol was tolled for the extinction of the temporal power of the Popes. In the second week of January, 1849, Dr. Achilli left England for Italy, and in the first week of February he reached Rome.

As I have already said, I shall not attempt a general description of the state in which he found his country. The events of the Roman Republic of 1849 will form one of the most interesting chap-

ters of Modern History ; but they cannot be made an episode to a personal narrative. I will merely record my belief, that justice has not been done to the men who ruled Rome during that difficult period, and that the condition of the city, especially in regard to the infrequency of crime, presents a favourable contrast with the times of ecclesiastical dominion.

It will be interesting, however, to the friends of Dr. Achilli to know something of the circumstances of his residence in Rome, from February to July, and of these, a few of his letters to his friends in England will give an outline.

In order not to interrupt the course of the narrative of his evangelistic efforts contained in these communications, I will mention here, that during this period, viz., on the 24th June, Dr. Achilli was married. Knowing that, in the language of God's word, "Marriage is honourable in all," he was united to an English lady, educated in Italy, Miss Hely, the daughter of Captain James Hely, with whose family he had been acquainted in England. The union took place in conformity with the laws of the then existing Republic ; and it is here mentioned, because upon it has been founded the charge made afterwards against him of "immorality." However his marriage may be considered in the technical language of priestly discipline, no person of com-

mon sense or Christian feeling will attribute to it that character. The certificate of the celebration of the ceremony will be found at page 90.

I also take this opportunity of pointing out, that though Dr. Achilli naturally sympathised with the political aspirations of his countrymen, and availed himself of their hostility to tyranny to excite their attention to the corruptions of the Romish Church, yet he rigidly refrained from any participation in secular politics. It would be well if the Roman Catholic priests in Ireland could say as much! The reader, in perusing these letters, will make allowances for the position of a Christian man in the so-called "States of the Church." It is impossible for such a person not to rejoice in the overthrow of the most hateful Government in Christendom.

The reader must also make allowances for our friend's sanguine expectations of immediate religious changes. These have not yet been fully realised. Perhaps, however, such changes are nearer than any party believes. The Word of God is not bound!

The following are the letters referred to:—

DR. ACHILLI TO SIR CULLING EARDLEY.

Rome, February 7, 1849.

MY DEAR SIR CULLING,

I have been in Rome for five days. The brethren of Genoa and Tuscany kept me some days with them, that

we might be mutually comforted by each others' faith. On the 2nd instant I entered Rome, praying God to let me find this country disposed to receive the good news of salvation by faith in Jesus Christ, to have at length mercy on this people, buried for so long in the darkness of superstition, to make His light shine on this horizon, and to make my ministry effectual, that all I propose to do in the work of the Gospel may not be in vain. I cannot tell you how much consolation I have already received from meeting several persons, who, having been informed of my change, ask me questions on religion, being desirous of knowing which is the true religion of Christ, and which is that invented by the Popes. Imagine how my heart exults in seeing that field opened to me for evangelisation, where before I myself falsified the language of truth. Our discussions, therefore, on the doctrines of the Holy Scriptures are most interesting:—The faith which saves us without any merit of our own works; the Spirit which regenerates us without need of sacraments; the true worship by which God will be honoured by us; are all truths which find access to their hearts. I take occasion to speak of these things in every place, with every one I find among the populace; but I speak separately to the priests, that they may not be offended by hearing their faults reproved in the presence of the laity. I have already entered several convents, and there fulfilled my mission, by carrying with me the seed of the Word of God, which He will make to spring up, grow, and bear fruit. The day before yesterday I was in the midst of three "Penitentiary" Theologians (who have the power of absolving those sins which are reserved for the Pope), two of whom had been my masters of theology; and I made before them my profession of faith, declaring myself a Christian 'according to the Bible, and summarily confuting all the errors of Popery. I surprised one of them—a great friend of mine—in his own Confessional, in the Church of S—— ———, and there began

our discussion, which was afterwards continued with the others in the College of the "Penitentiary." I shall have these opportunities every day, without seeking them (I will certainly lose none), to render testimony to my Lord, whom I have served, and will serve as long as I live.

I intend to undertake a religious weekly newspaper, and to publish some tracts. As for the newspaper, I have already found one or two other assistants, and a printer has accepted the work. I must now find the necessary money. Another thing needful is a hall in which to begin prayer-meetings. Last Sunday we were three; next Sunday we shall be six or seven; I hope this number will increase proportionally, and that we shall have a noble Church. I should wish to do all these things without much delay, since we must not lose the time the Lord gives us. If your Committee would do something towards that which is proposed, I should be very glad.

Political affairs move on. Yesterday there was a great festival to celebrate the opening of the Constituent Assembly. I have never seen so much joy among the people as on this occasion. The few malcontents did not show themselves. To judge from these good appearances, it may be frankly said, that the Romans desire no more Pope and no more Popery. Let God protect us, and we shall advance in His truth! I hope that we may go back in nothing, but that, in the name of Him who is all our salvation and all our hope, we shall progress even to our celestial country. So be it!

I am yours in the Lord,

G. ACHILLI.

Sir CULLING EARDLEY.

DR. ACHILLI TO L. H. J. TONNA, ESQ.

ROME, March 13, 1849.

MY DEAR FRIEND,

I have received your two letters ; and in the second, the check for £— sterling, which our dear brethren send me to provide for our wants. I thank them for their care, and I shall use the money as they have directed ; £— for my private wants, and the other £— for the rent of the room I have already hired for the meetings. Whatever else you may send me shall be put aside for the printing of the newspaper.* I am going to form a little committee of brethren for the administration of the offerings we receive ; ——— will be the treasurer. Till now I have not been able to find an Englishman, because the greater part are going to leave directly the winter is past ; and of those that remain, I see none that sympathise with us. But perhaps I shall find one in time. The journal cannot begin till we have collected more funds, since we wish to publish a number each week, and the expenses of printing, postage, &c., amount to above £3 each time. Meanwhile, we have thought of publishing flying sheets, which are stuck to the walls, and sold in the streets. We shall begin this week, and I will send you some. I have so much to tell you that I do not know what to choose for a letter ; I must select the most gratifying for us, who wish nothing so much as to see the kingdom of God spread over the earth.

That will assuredly happen which I predicted, that the so-called Vicar of Jesus Christ, having left Rome, our Lord would come to take up His seat here. The first proof of this fact is, that His Word is published now in Rome, and in a month Diodati's New Testament will be published in such abundance as to be circulated in every

* This is the *religious* newspaper referred to in the last letter.—
C. E. E.

village of the Republic. It is in this manner that the Lord announces His entry here, where, till now, His greatest adversary has reigned. The Bibles that I brought with me from Leghorn are already, for the most part, distributed, and no day passes in which some persons do not come to me for them. While I am writing these words, two Franciscan friars enter my room to ask for a Bible which I promised them yesterday. We spoke together on those words of St. Paul, that "Christ is made unto us of God, wisdom, righteousness, sanctification, and redemption." The good friars have promised me to read every day a chapter of Holy Scripture with thanksgiving and prayer.

Every morning when I leave the house, I take with me a New Testament, and till now it has never happened that I have brought it back again. Some of those to whom I have given it, carry it about with them to read with their friends, and on each verse they make their reflections. I have more than once myself seen these little religious meetings; and a friend of mine told me that he was present in a tobacco-shop, while this exercise was held about a chapter in the Gospel, and one of those present said, "Is this really the Word of Christ? Then, why do they prohibit our reading it? That we may not know their errors?" Another, to whom I gave the New Testament some time ago, told me yesterday, that he reads a chapter every day with his family, and that he thinks this is the true mass, to which we should listen every day.

The Bible also begins to be read in Rome in the convents, in the monasteries, in families, in shops; and I hope also to see it read in the streets. I have promised to send many copies of the New Testament now being printed, to the Popular Club ("Circolo Popolare"), and am certain that many wish to possess it. Meanwhile, we accompany this work of God with our suggestions and instructions. I have some truly zealous companions, who lose no oppor-

tunity of speaking of Jesus Christ. For this object we go into the houses, we frequent shops (especially the cafés), and we always find work in every place. The means which the providence of God has employed to make the Gospel of Christ loved and desired, is the opposition of the priests to the new Government of the Republic. The reasoning of the people is this:—"Neither Jesus Christ nor his Apostles ever mixed themselves up with political affairs. He who has said, 'My kingdom is not of this world,' 'Give to Cæsar the things which are Cæsar's, and to God the things which are God's,' did not wish that those who are ministers of religion should put obstacles in the way of those who are ministers of the civil Government, and, least of all, that they should meddle with these things. Now, these priests of ours wish to be meddling and opposing in every way; consequently, they are not the real ministers of God." From this first reasoning they draw many consequences. "By their previous interference in the State they have abused their commission, and employed spiritual means for an entirely worldly end. Therefore they are a worldly race, in the mask of a sacred dress. But a worldly class cannot purely administer heavenly things; therefore, they are likely, from earthly interests, to have lied in the things of God. Let us examine in what points they have lied. Let us search the Word of God." Hence the desire, in all classes, to study the Bible.

Our people are naturally religious, and the principle in the ascendant is Christianity. That word has a very great power over their minds, and by Christianity they mean the doctrine taught by Jesus Christ and preached by his Apostles. As often, then, as one shows them that some article of their belief is contrary to the teachings of Christ and of his Apostles,—if this is proved by the Bible, the Divine inspiration of which they admit, they are ready to correct and reform themselves. The mistrust in which

they now hold the priests renders them disposed to admit that they may have been deceived by them in many things. For which reason it is now easy to reach their minds, and contradict the doctrines invented by the priests. Nevertheless, it is necessary to do so with some caution; and it is a good rule to begin some religious discourse with a reference to State matters. This is the plan we pursue. I have contented myself, till now, with speaking privately in the way of personal appeal; but I shall soon take the opportunity of speaking also in public to the people. I am waiting for the passing of the statute in which there will be the very important article of religious liberty. I am occupied myself for this object with some of the Deputies of the Assembly, who are my friends, to whom I have communicated my ideas, and they are of the same mind with me. When the law is established, I shall present myself to the public with the Bible in my hand, and shall say that which the Lord will teach me. Then the newspaper will be most opportune, and also the publishing of some tracts which I am now preparing.

Oh, how grateful I am to those good brethren who pray for us! It is the promise of Jesus Christ, "All things whatsoever ye shall ask in prayer, believe that ye receive them, and ye shall have them." Therefore, we shall certainly obtain that for which we ask. Forward! for the Lord is with us. I feel full of strength in consequence of the faith which the Lord gives me.

* * * * *

The kindest salutations to our friends. Pray often for us. May the Lord be with us!

Adieu! Your brother,

G. ACHILLI.

Have I told you that we meet twice a-week, Thursdays and Sundays, in the evenings, to read and meditate upon the Scriptures, and to pray?

L. H. J. TONNA, Esq.

DR. ACHILLI TO SIR CULLING EARDLEY.

ROME, April 3, 1849.

MY DEAR SIR CULLING,

I take advantage of a disengaged moment of this day, to write you another letter. I am every day occupied with my work from early in the morning till late in the evening; and I am very glad thus to employ every hour of the day for the great work which the Lord has confided to me, and I am all the more rejoiced, because I see the Word of God received with docility by the people, the Holy Scriptures read by many, and a spirit of religious investigation arising in many parts in the midst of political agitation. I have given the Bible to several Deputies of the Assembly, who have received it as a most precious gift. I am waiting for the completion of the printing of the New Testament, which is now being published in Rome, in order to spread it about among all classes. [Dr. Achilli then states, at some length, that at a meeting of the Circolo Popolare—the Popular Club, instituted in support of the new order of things)—three evenings since, the association recognised by a resolution the perpetual headship and authority over itself, of our blessed Lord. This expression of feeling will be the better understood, when it is remembered that it is usual in Roman Catholic countries to place associations, cities, public objects, &c., under the special protection of the Virgin Mary or of one of the Saints. The present Pope in this manner publicly invoked the patronage of the Virgin Mary for the city of Rome, during the late troubles. The act of the Circolo Popolare has an important religious as well as anti-Papal significance. He adds:—] The speeches made on that occasion were touching; every one observed that religion is, so to speak, the soul of everything; that we must be true Christians, if we would deserve liberty; that, liberty being a gift of God, He will not give it, unless we ask for it in prayer, and through the

intercession of Jesus Christ. But to be good Christians, observed one of them, we must lay aside errors and superstitions. We have been sufficiently degraded by the teaching of our priests, and it is through their fault that we have confused things Divine and human, truth and falsehood. To be faithful to God and believers in His Christ, we must, therefore, purify our faith. Some one else said, that true Christianity is the religion of free men, and that which has till now rendered us slaves, is not Christianity but the Papacy; that the Pope has wickedly called himself the Vicar of Christ, while he has been the first to transgress the precepts of the Gospel; that we must not believe the priests, when they teach us things which are not found in the Gospel of Christ. And they concluded, in short, that we must return to the faith of our forefathers, when religion was pure, and Christian life was holy. Imagine how much I enjoyed these observations, and how I made my comments and additions to all that was said.

[Dr. Achilli then describes the excitement produced in Rome, by the prospect of hostilities, and he gave some particulars on the course which the Government is pursuing. He adds:—] In this war I shall be the captain of a little corps which will fight courageously with the arms of prayer, and our corps will conquer better than the others who will fight with the earthly arms; these to carry death into the enemy's camp,—we to bring life to the houses of the brethren. It is on *our* combat that the safety of the Republic will turn. Meantime, we have determined that, besides the meeting which is held at my house on Sunday and Thursday evenings, we shall go into our friends' houses, and hold family prayer-meetings. In some of these families, the reading of the Holy Scriptures, with observations, and a prayer at the end, has already been begun, even though we do not go there. Two of my friends have left Rome, and have gone to occupy themselves in other towns. For the present, I shall not tell you their names,

because they now desire only to be known to God. Two others are occupied in the correction of the New Testament which is going through the press; and in the circulation of the Bible and of some of those tracts published at Florence, which we have. I have begun my tracts. I send you the first, which has little in it, because I wish to make a trial with this, and to see the impression it makes on the public. To-day, I have sent a second to the press, which is somewhat more full and copious; and I purpose having a series of addresses, which will be published weekly, on the truths of Christianity, and against the opposite errors of the Papal system. I will send you them as they come out. That which is now being printed, is aimed against auricular confession, and I am sure it will excite a great commotion amongst the priests, but it will do much good amongst all those who love to know the truth. I think of publishing a little book, which should point out passages of Scripture on some of the most important doctrines of the Gospel. This would be the best and most useful of all the tracts, because it would make men study the Holy Scriptures, and find therein all that is most important to be known. Since the Lord has opened to us this door, which seemed to be for ever shut, we must enter full of courage, and endeavour to do all that He would have us do. I hope that this door will never more be closed, but that it will even open more freely. However, the contrary is possible: the door may again be shut. Time must, therefore, not be lost; we must do as much as we can, that the adversary of Christ may not again find things as he left them, nor that state of ignorance of which he has hitherto taken advantage. People continually say to me, "How is it possible that we have been able to live till now in such ignorance, and in the belief of such errors? No one shall any more take away from us the faith that the Lord sends us by means of His Word." We must, then, take away this ignorance, and that can be done by word of mouth, and especially by publication.

The day before yesterday, the Palace of the Inquisition was opened to the public. People crowded to see that horrible place, where so many good Christians have been tormented, under the pretext of being heretics. There were then seen the horrid dungeons, where the victims of the Papacy have been incarcerated. It seems that the Inquisitors, in hopes of an intervention to bring back the Pope and Cardinals to Rome, did not take sufficient care to remove certain objects which might betray their cruelty to the people. There were to be seen in the lower dungeons, which are the worst, the ragged remains of the dresses, not only of men, but of women and children. On the walls are to be read expressions of grief, written with charcoal, and some with blood. A trap-door was to be seen, and a burial-place with human bones. But a subterranean cave occasioned especial horror, covered with remains of bones and earth mixed, including human skulls and skeletons of different forms and sizes, indicating persons of different ages and sexes. The only things which have not been found (with the exception of some things which might have been used for that purpose) are the instruments of torture, which were used to make the guilty confess. It seems that these alone they have been careful enough to destroy, if indeed they may not be found walled up in some corner. And for this end the Government have determined to have the walls broken into, to discover what they may have hid there. All who have seen those remains of clothing and bones, feel justly indignant at the inhumanity of those assassins, who, under the cloak of religious zeal, permitted every kind of cruelty. Would that those who wish to excuse that hellish tribunal, and who do not believe what others say to be truth, would come and see with their own eyes. I wish that the friends and defenders of Popery in England would come and touch these things with their own hands, and then tell me what Papal ministers

may not be capable of, when they have the heart to perpetrate such barbarities ! The Government will be urged to leave this place *in statu quo* for some time, so that our friends among the English may verify with their own eyes all that they hear said concerning this “Palace of the Inquisition.”

I am certain that you and all our brethren will pray to the Lord for us. I read your letter to my friends here, in which you tell me that prayer is continually offered up for us in many places, and by many persons. We do indeed feel full of strength. We are few, but we feel, to ourselves, as if we were many, for all that we do tends to the glory of God. Do not be weary of asking help for our poor strength, and the Spirit of the Lord will be with us.

Believe me, with particular affection,

Yours very truly,

(Signed)

G. ACHILLI.

To Sir C. E. EARDLEY, Bart.

DR. ACHILLI TO L. H. J. TONNA, ESQ.

Rome, May 7, 1849.

MY DEAR FRIEND,

Rome is between two armies. At the south are the French, in number about 8,000 ; at the east, the Neapolitans, together with Spaniards, Portuguese, Swiss, &c., in number about 12,000. On the 30th of last month, the French advanced under the walls of Rome, and attacked the back of the Vatican. For seven hours together did the firing continue between their troops and ours. The enemy lost more than 1,500 men, including killed, wounded, and prisoners, and we hardly 250 in all. The French, having experienced this resistance, did not make a second attempt, and have retired towards Civita Vecchia. Yesterday, the Neapolitans advanced, and their vanguard,

of about 1,000 men, was only ten miles from Rome. A body of our troops went to meet them, and routed them. Yesterday evening there entered Rome several prisoners, with two cannons and many carts full of arms and baggage, which had remained on the field after their flight. To-day there is nothing new. The city of Rome is very well fortified: within the walls it is full of barricades, and though its siege is almost impossible, because of the great extent of the walls, yet it has been thought well to provision it for a long time. Our soldiers, what between regular troops and corps of volunteers, consist of more than 30,000 men, to which may be added a crowd of people, some armed with guns, others with pick-axes and other terrible weapons. The enthusiasm for the defence of our rights is at the highest pitch. All the cities of the State, as well as the capital, boil over against any invasion, and are protecting and arming themselves. But our destiny is in God's hands. It is in Him that all the good confide. If He wills it, we shall certainly have the victory. In this state of affairs I continue my business with the same calm of spirit. In the midst of all the noise of arms, I am able to speak of God. That hatred of the political Papacy which increases every day, is augmenting against the religious Papacy. The churches are empty of people; very few priests any longer say mass; the confessionals are used for making the barricades; the monasteries and convents are being deserted. A little stipend is assigned to the priests, while their revenues are taken by the Government. In the midst of this confusion, I enter everywhere to speak of Jesus Christ and his Gospel, and my soul is rejoiced to see around me people of every class, who listen to me with interest. I go my rounds from early in the morning till late at night. My mission is not so much in the houses as in the streets, in the shops, and in the clubs, which are called *circoli*. I have also good brethren who help me, and among them there is

a good young monk, of the same country as Antonio Paleario, a great admirer of the works of that holy man ; and another priest and two sculptors, and a pious advocate, and an Englishman, known to Sir Culling Eardley and others. There was also a good Frenchman, M. —, who superintended the printing of the New Testament ; but he left us for France the day before yesterday. Each of these does his part, and, after having taken the initiative in the instruction of any person, they bring him to me to do the rest. A few days ago, I was brought into a quarter of the soldiers, where some were desirous of reading the Gospel in Italian, and I gave them the New Testament.

You cannot think how pleased all are (except the obstinate friends of the Pope) to see this holy book printed in Rome for the first time. They appear astonished when I show it them, and it naturally happens that every one wishes to have it to read.

* * * *

— writes me word that he would like to be joined with me, and that he wishes to come near me. I have a great regard for him, and believe him to be rich in the spirit of the Lord. For that reason, I think he should go alone into some part of Italy, where there is great need of some one to evangelise, and where, as yet, there is no one. Bologna, which is the second city of our State, would be the place adapted for him. The Society of Geneva has established a missionary in Tuscany, our brother —, of —. I should be very glad if they could arrange in London to send — to Bologna and to Romagna. In Rome I have abundance of companions, who will work with me, and, if I have sufficient means, I will myself employ some one exclusively for the purpose of going round the surrounding country with Bibles and tracts. One of those that I should employ would be my Christian brother —.

My tract on confession, entitled, "The Keys of St.

Peter," was received with much pleasure, and it much helped us at Easter, when all are accustomed to confess. I have not been able to print the other, the title of which is the "Chair of St. Peter" (that is, "the primacy of the Bishop of Rome, founded on the universal see of St. Peter"), because my printer begged me to stop, fearing a speedy return of the Papal Government. However, if the Lord gives us peace again, I will continue my publications. I received, some time ago, a letter from the Rev. David Pitcairn, of Torquay, who informs me that there prayer had been offered up for me by the members of the Evangelical Alliance. I should wish you to let that gentleman know how full of gratitude I am for this true kindness, and I exhort him in our Lord Jesus Christ to continue to me this favour. Every day I feel more and more my need of Divine assistance; and to the prayers of faith I am indebted for what little I have hitherto been enabled to do.

Thank dear Mr. Herschell for his kindness in collecting the offerings of Christian brethren. May God, who desires the establishment of His kingdom in these lands, protect with His mercy all who agree in it!

Salute all the brethren of the Evangelical Alliance.

Yours most truly,

(Signed)

G. ACHILLI.

L. H. J. TONNA, Esq.

DR. ACHILLI TO L. H. J. TONNA, ESQ.

ROME, July 1, 1849.

MY DEAR FRIEND,

You will, no doubt, have been wishing for letters from me, and I was very sorry not to be able to write to you; but for a whole month we have been closely besieged by the French army, through which the post could not pass—indeed, it was often intercepted even before the siege

began. I even doubt your having received my last letter, of the 30th of May; and probably Sir Culling, also, has not received my other letter, of the 18th May, in which letters I gave you comforting accounts of the kingdom of God in this city.* Yesterday evening the siege was ended, and the bombardment ceased. The bombardment has lasted more than twenty consecutive days and nights, and caused the death of many women and children. Our Assembly decreed that, on account of this, the defence should be given up, and the besieging army should be allowed to enter the town. This furious combat, which has cost so much blood on both sides, has indeed been a time of great tribulation; and all this because of a king-priest,—or, rather, in order to sustain, in this unhappy country, the kingdom of darkness, since the whole question is now reduced to that of the reign of Popery. The France of Voltaire, by making herself the supporter of the Papacy, has already shown that Infidelity and Popery are closely allied. The people of Rome, who have much good sense, are persuaded that it is not the king, but the priest, that is the cause of their misfortunes; and, within the few last days, nothing has been spoken of in the clubs, but the necessity of being separated from the Church of the Popes, and of proclaiming as the Church of the people, the Christian Church of the earlier ages. And for this purpose there has been published, by the *Circolo Popolare*, an answer to the Allocution of Pius IX., where these principles are developed with tolerable clearness. I send you a copy, from which you may form a good article for *Evangelical Christendom*.† You may say that this document, which has been spread among all classes of the people, has been received with acclamation.

* These letters never arrived.

† Extracts from this document appear in *Evangelical Christendom*, of August, 1849; vol. iii., page 246.

You see what progress the spirit of reform is making in Rome, and what good is to be expected in this country. All this is owing to the reading of the Bible. No day passes in which persons do not come to my house to ask for the New Testament, and to speak on religion. Lately, while the shells were falling in every part of the city, several persons used to meet in my house, to read the Gospel of Jesus Christ and to pray. Imagine what was my gratification, in seeing this work of the Spirit of the Lord! And if it pleases God that we regain peace and liberty, my congregation will, no doubt, become tolerably numerous. We shall then ask the Government for a church for our worship. The present laws favour us. In the new statute there was, at first, an article in favour of Catholicism, declaring it to be the religion of the State. I wrote against it, stating many reasons; and in our meeting we prayed the Lord to incline the Assembly to cancel it. A week ago it was cancelled, and in its place was put another article, which guarantees religious liberty, both as to liberty of thought, of expression, and of association. Do you not see the grace and mercy of God in all these things? It appears to me impossible that the reign of darkness should return, while so many rays of light have shone from heaven! Whatever law France and Austria may wish to impose on us, even though they change the name of the Government, I do not believe that priests can again reign in this country. At all events, their temporal power will end in destroying their spiritual power. Our present question has taken an entirely religious aspect, and the spirit of the people is tolerably decided on this subject. One more blow from the priests, and the Papacy will fall altogether. With regard to political affairs, we do not know to-day what may happen to-morrow. France wishes to overthrow our Republic; but can she destroy our Republicans? She will restore the Papal Government; but can she extinguish the hatred

felt against the Pope and the priests? And if she cannot, we shall go over the same ground again. I leave all in the hands of God's providence. Our arms are prayer, and we shall certainly pray with faith. I am not thinking at all of leaving Rome; I shall stay with my good brethren in the faith as long as it shall please God, and the more readily, *because I have not in the least mixed myself up in political affairs*. The Government was willing to give me a situation, but I refused it. Therefore, any persecution against me would come later than against any of the others. Finally, if that did happen, I should put in practice the precept of the Lord, following the way he should point out. But, I repeat it, I am full of confidence that it will not happen. I can, therefore, continue my work. Our brethren in England will, I trust, continue to pray for me, with all the more fervour as the danger in which I am placed becomes greater. I told you, in my other letter, that I should be very glad to provide a colporteur for Rome; and amongst many who appear suitable, I prefer, for various reasons, our brother, Signor ——.

He is a converted man, and very zealous in the things of God. I already employ him about many things, and support him myself; but you know that I am too short of means to provide for others as well as myself. More brethren have joined our Church, and some of them with their families. I have not, however, seen one thing I had hoped for—the conversion of the priests. Some have come to me, but without sincerity. Only three came to our meeting. The greatest difficulty is the mass, which they will not give up, and with me that is the first subject of reproof, and the greatest impiety. It appears as though the new Roman Church were to rise in a manner different from others, and, above all, without noise and ostentation, one communicating to another an impulse to abandon the Pope and to follow Jesus Christ.

P.S. JULY 3.—At six this afternoon, the French army

entered the other part of the city, making great display of their cavalry and artillery. The streets were empty, the windows shut ; but, at various places, were groups of people, who cried, " Long live the Roman Republic," " Death to Pio Nono," &c.

M. Merle d'Aubigné has sent me a manuscript of his, which is an address to the Italians, and especially to the Romans, urging them to read the History of the Reformation. It is a sort of dedication of that work, written that all the world may know the truth of the doctrine of Jesus Christ, and the genuine history of the facts. It is a noble composition. He recommends me to translate and publish it in Rome, making many copies of it, and distributing it gratis. It is a little work of about forty pages. Directly I have sufficient funds for publishing it, I will do so.

* * * *

I close this letter on the 3rd July, because, till to-day, no post has left. The French entered only last night, because, it seems, they feared some treachery. They occupy the part of Rome called Trastevere, and they are busy in destroying the barricades, and other works of fortification. The Romans look on and smile. While they entered on one side, about 16,000 of our soldiers went out on the other, headed by General Garibaldi ; and to-day others are leaving with a great train of artillery. It appears that they are going to follow the Austrians, having learnt that the Hungarians are advancing towards Italy. Our Government is still in its place. Rome is quiet, but threatening. A certain gravity is observable among all classes. We shall see how it will end. As yet, no proclamation has been issued, announcing the policy of the French. It is said that there are two Cardinals with General Oudinot, but that they fear to show themselves to the Romans, knowing well enough how they are hated. The return of the Pope is everywhere thought to be

impossible, after his having had Rome bombarded. In a few days I will write to Sir Culling Eardley. Meanwhile, my kind regards to him and to our other brethren in the Lord.

Believe me, yours most sincerely,

(Signed)

G. ACHILLI.

L. H. J. TONNA, Esq.

DR. ACHILLI TO SIR CULLING EARDLEY.

Rome, July 12, 1840.

MY DEAR SIR CULLING,

You will have seen what I wrote a few days ago to Mr. Tonna. I am certain that you will have heard with much pleasure of the progress of the Gospel in Rome, and you will have blessed the Lord who deals towards us with such mercy. I—great as were my hopes—never should have believed that such a religious awakening would have arisen among this people, and that the Bible would have been sought for so eagerly. I will tell you even more. All wish for *the London edition*, not because it is a better one than the others, but because they know that it is the one most denounced by the Popes. I have only one copy left for my own use, and it was given me by our friend Mr. Tonna. I have twice written for some more to Leghorn, and I am very sorry when persons come to me for them and I have none to give. Beg the Bible Society to send me a quantity, and I will deposit them with M. —, where they will be safe. The depôt of the New Testaments, printed in Rome, which I have been distributing all this time, is also there. The Bible printed in London produces another good effect; it creates a feeling in favour of the Reformation, and consequently produces a fraternal feeling, taking away the evil opinion the Romish priests had spread, that the Protestants be-

lieve in nothing. Indeed, since they have seen here this London Bible, many come to ask me what is the faith of English Protestants, and they conclude, at last, that the English are much better Christians than the Italians; and they wonder that, during the five months of the Republic, they did not take occasion to open in Rome an English church, either Episcopalian or Presbyterian. What a pity that here there are no persons zealous for religious things!

A little work that I sent to Mr. Tonna, "Answer to the Allocution of Pius IX. at Gaeta," has produced a very great effect in point of religion. That distinction between Church and religion, with the true idea of the people's Church, of the invisible universal Church, and of the local Churches, has opened men's minds in such a way, that now, all being resolved to wage war against Popery, they do not fear offending religion. Many thousand copies of that work have been distributed gratis to the people, and all praise it.

The return of the Pope is a problem. Though the French have dissolved the Government, and sent away all the *employés*, the name of Republic has not been abolished, and the steps taken till now indicate that the French wish to govern Rome themselves. They consequently prevent, or at least retard, the return of the priests. The number of troops introduced is greatly augmented. There are said to be in Rome, at present, more than 40,000 soldiers, and between Rome and Civita Vecchia, about 30,000 more. All this indicates something very different from the restoration of the Pontifical Government. I shall take advantage of this circumstance not to move from my post. *I have never mixed myself in political affairs, much less shall I do so now.** My mission is too innocent to cause me any fear till the return of the Pope. In that case, I should be obliged to leave; and, if it pleases God, I think of

* The attention of the reader is particularly directed to this and to similar expressions.

going either into Tuscany or Piedmont. But I trust in God that it will not happen. My brethren in Rome confirm my courage. Every day we unite in prayer and in reading of the Word of God. I make others take part in prayer besides myself, and it moves my very soul to hear the fervour with which some of my brethren ask God that His kingdom may be established, upon the ruins of that over which, till now, the enemy of Christ has reigned. Oh, how cheering is this new Church of believers, which is now rising in Rome by the Spirit's work! My leaving would not grieve me so much now, because I should leave many followers of Christ and lovers of His Gospel, and none can destroy that which the Lord has there built up. War is declared against the enemy by brave combatants, who have the strength of God: the more the attacks to which the enemy is exposed, the more ground will he lose; and if, afterwards, we are once more free, we have already planned to open a public church for Italian worship. The late Government was inclined to give us one, when the Catholic persecution should have ceased. Now, all are persuaded that there are no better means of putting an end to this persecution than that of showing ourselves unanimously simple Christians, and no longer Catholics in the Romish sense; and, since "the Bishop" has brought war upon us, the Romans wish to try how they could get on without a Bishop. The idea of Bishops being necessary to Christianity is decreasing every day, and hence many are heard to say, "Let us either have such a Bishop as existed in the primitive ages, or it is better to be without one." I think I see, that not being able to attain the former, they will adopt the latter alternative. • • •

• • • The clergy, for the most part, have shown themselves attached to the Papacy, in every way tenacious of their former practices, and supporters of false doctrines. Nothing has more disgusted the Romans than seeing the priests mixing themselves up in political affairs,

and calling themselves Republicans, while yet they firmly hold their old errors and habits. Hence the idea that in a new Church new ministers are needed, since the old ones are wanting in understanding and feeling.

I recognise in all these things the providence of God, who would entirely purify this His chosen vineyard, of which He Himself is the husbandman, and Jesus Christ the vine, according to His parable. His will be done ! I am His servant, to follow all He wills, and in the way He would have it done. I am certain that our good brethren of England and of Scotland continually offer up prayer for us ; and it surely is on this account that we receive so many mercies, and that I am myself so strengthened. Beg them to continue giving us this powerful aid. Remember me and my brethren to all those that are dearest to us, and most zealous in the things of God.

Believe me your brother,

G. ACHILLI.

It is impossible to read the foregoing letters, without being struck as to the vast importance of the work in which our brother was engaged, the judgment with which he had conducted it, and the large amount of success with which God had honoured him. These letters had been extensively circulated in manuscript in this country, and wherever they had reached, they had excited a profound interest. It may easily be conceived how strong would be the feeling called forth by any danger which threatened the writer. But the last of them had scarcely reached its destination, when the event

occurred to which the following communication relates :—

ROME, August 2, 1849.

SIR,

A gentleman well known to you by name, Dr. G. Achilli, member of the Evangelical Alliance in London, was arrested at eleven o'clock, P.M., on the 29th ult., by three men dressed in plain clothes, and not presenting any paper of authorisation, but who intimated that they came by order of the French Prefect. All this was false; for this arbitrary act, I have subsequently discovered, has been a manoeuvre of the Pope's Vicar and his associates. I have learned, also, that the unfortunate man is already thrown into a secret dungeon of the, so denominated, "Holy Office"—perhaps doomed to the horrid tortures and wretched end often inflicted in that abominable and fiendly establishment!

Mr. Freeborn, British Consular Agent here (who in many instances has acted, in the late unhappy circumstances, with a most laudable spirit of humanity towards those who have needed his assistance or protection), has taken up most feelingly this momentous case also; but if he be not solidly supported, I fear much for his success in saving the virtuous Dr. Achilli, whose only fault has been that of having too firmly trusted in the justice of the cause he has embraced, and having been careless of the perfidy of his opponents. He had been gifted with true spiritual light, and he generously and righteously wished to share that light with his fellow-creatures, and especially with his oppressed countrymen.

Pray, Sir, do not lose a moment in communicating this melancholy occurrence to the members of the Evangelical Alliance, and in interesting all those who at all can promote our Christian friend's liberation.

Sir C. E. FARDLEY, Bart.

Here let us pause, and recollect that the individual thus arrested was not a political firebrand,—not a person guilty of any criminal offences—(though such were afterwards maliciously invented against him by his enemies, only to be refuted by his friends),—not a Roman Catholic monk, priest, or even layman, but one who had been for seven years an avowed Protestant;—that his sole offence was preaching the Gospel and spreading the Scriptures under the *de facto* Republican Government, which made these acts perfectly legal; and that his seizure was perpetrated during the administration of the Roman Government by the French Commander-in-Chief,—the French Government having professed, that they occupied Rome in order to protect its population, and not with the intention of abetting vindictive or reactionary proceedings!

It may well be supposed that such intelligence was received with no ordinary indignation; and at the same time with a firm persuasion that God would vindicate His own cause, and would call forth the energies of His servants, of all parties and of all countries, as of one man, on behalf of His persecuted servant.

I happened to be at Folkestone when this letter reached me. It was immediately transmitted to London; when the Committee for the Reli-

gious Improvement of Italy was instantly called together. A deputation was appointed at once to wait upon the French Ambassador in England, M. Drouyn de l'Huys; a deputation from the Evangelical Alliance also waited on Lord Palmerston. It happened, providentially, that a few hours later on the day when the letter arrived, a friend (as I now must take the liberty of calling him) passed through Folkestone, on his way to Paris; and with the greatest kindness accepted a hasty commission, though I had been till then a perfect stranger to him, to convey the information of Dr. Achilli's arrest to leading members of the Evangelical Alliance in Paris, and also to see the French Minister of Foreign Affairs on the subject. This commission was so promptly executed, that a communication was immediately made, in the name of the Comité Consultatif of the Evangelical Churches in France, by Count Agenor de Gasparin (one of the most prominent laymen among the French Protestants, and formerly their advocate in the Chamber of Deputies) to M. Odillon Barrot, then Prime Minister of France; and the matter was also brought personally before M. de Tocqueville, then Foreign Minister, almost as soon as the French Ambassador and Lord Palmerston were waited upon in London.

The following Memorial from the Italian Com-

mittee to the Government of the French Republic, was put into the hands of the Ambassador in London, who received it with great kindness. It briefly states the views taken of the case by Dr. Achilli's friends, as soon as his arrest came to their knowledge :—

TO THE HONOURABLE THE GOVERNMENT OF THE
FRENCH REPUBLIC.

THE RESPECTFUL MEMORIAL OF THE LONDON COMMITTEE FOR THE
RELIGIOUS IMPROVEMENT OF ITALY AND THE ITALIANS, WHOSE
NAMES ARE CONTAINED IN THE ANNEXED PROSPECTUS,

HUMBLY SHEWETH,

That Dr. Giacinto Achilli, who, in the year 1844, on conscientious conviction, embraced the doctrines of the Reformation, as held by the Evangelical Churches of England, France, and Geneva, and who is well known and highly esteemed by British Christians of various denominations, did proceed to Rome in the month of January last, under the auspices of the said London Committee, not to take part in the political agitations of that city, but to occupy himself in the circulation of the Holy Scriptures, and in recommending them to his countrymen.

That Dr. Achilli had devoted himself quietly to these objects during the existence of the Roman Republic, and had not only been free from any moral or political offence, but, lest he should compromise his position, had refused to accept an office offered to him by the Republican Government.

That, after the establishment of French authority in Rome, Dr. Achilli remained there unmolested.

That, notwithstanding his quiet deportment and the real

propriety of his occupation, one of the first acts of the restored Papal power, in the person of the governing Cardinals, has been to seize on the person of Dr. Achilli, and to confine him in the secret dungeons of the Inquisition.

That, on the night of the 29th of July, three persons entered the house in which Dr. Achilli dwelt, under the false pretence that they acted under the authority of the French Prefect, and arrested him and threw him into prison, and that his personal friends have since had no communication with him.

That the Committee, who feel themselves responsible for the safety of Dr. Achilli, wish in no way to shield him by their interference, if it can be proved that he has infringed any law ; but as they believe, on the contrary, that his actions have been strictly legal, they do earnestly entreat the prompt, friendly, and powerful interference of the French Government on behalf of the injured Dr. Achilli, to establish a searching investigation ; and that, if he is not charged with any legal offence, but is punished merely for his religious opinions, he may be liberated forthwith, and that if he is so charged, he may be imprisoned under the manifest protection of legal authority, and be brought to a fair and open trial.

The Committee desire to confide the case of a really unoffending and injured man to the honour, liberality, and humanity of the Republican Government of France, who will not, they feel confident, sanction a violation of the fundamental principles of civil and religious liberty in Rome, at a time when the flag of France still floated on the Capitol, and under the assumed sanction of the name, however falsely used, of the French Prefect, but that they will at once readily be alive to the pressure, and meet the exigencies, of the case.

The Committee desire to present the assurance of their profound respect and consideration.

On behalf of the Officers and Committee,

(Signed) EDWARD CRAIG, } *Hon.*
LEWIS H. J. TONNA, } *Secs.*

In the meantime, M. de Tocqueville, Minister of Foreign Affairs, took up the subject with cordial interest, and M. Odillon Barrot replied to M. de Gasparin in a letter, from which the following is an extract. It does the writer so great honour, that it is given in his own words, with a translation :—

M. ODILLON BARROT, PRESIDENT DU CONSEIL, A M. LE
COMTE AGENOR DE GASPARIN.

PARIS, 25 Aout, 1849.

Je partage votre sentiment sur le devoir impérieux qui incombe à la France, au moins tant qu'elle occupera Rome par ses armes, de ne pas permettre de persécution religieuse ; et *le Conseil adresse des instructions dans ce sens.*

[*Translation.*]

I concur in your opinion, that it is the imperative duty of France, as long at least as she shall occupy Rome with her arms, not to permit religious persecution ; and *the Council is sending out instructions to that effect.*

While these proceedings were being taken in England and France, the removal of the prisoner was obtained from a dungeon in the Inquisition to the Castle of St. Angelo; owing, it is believed, to a letter addressed by the British Consul in Rome to

General Oudinot. A Memorial was also sent from Malta to Lord Palmerston, on the 20th August, before there had been time for any suggestion from England, signed by the Chaplain to the Forces in the island, the Presbyterian Minister, the Agent of the Bible Society, the Treasurer of the Malta College, of which Dr. Achilli had been a Professor, Dr. de Sanctis,* till lately Curé of the largest parish in the city of Rome, and like Dr. Achilli a convert to the Protestant faith, and several other persons of weight. It stated that he had been some time a resident in Malta, and Professor at the College at St. Julian's there; that, having left Rome in 1842, and having from conviction renounced the doctrines of the Roman Church, he remained in the Ionian Islands and in Malta between the years 1842 and 1847, supporting himself by literary and theological pursuits; and

* Dr. de Sanctis has fully vindicated his brother and compatriot in the *Cattolico Cristiano*, a journal published in Malta. I wish I had room for more than the following brief extract:—"While he lived in Viterbo, and we were also there, he was the oracle of all the nunneries. . . . In each he confessed persons by order of the bishop, so false is it that the latter interdicted his entrance there. . . . We have often witnessed the esteem and respect manifested by the nuns for Achilli." (After proving that the whole story of the poisoning of a nun is a wicked invention, he adds :) "It is false that he fled from Viterbo. He left Viterbo in 1834. He was then Professor of Theology in his Convent, Professor of Philosophy in the Seminary and Episcopal College, Vicar of the Holy Office, Preacher in the Cathedral, and the man the most esteemed among the clergy of Viterbo."

that he was known and respected by several of the memorialists, and by others who feel the deepest interest in his personal welfare. The Memorial solicited Lord Palmerston's interference through the Consular Agent at Rome.

The steps taken by the French Government led to the attempt at justification on the part of the Inquisition, described in the following letter. The statement of my informant (whose name is not essential to the narrative), was confirmed by M. de Tocqueville, at the interview with that Minister, mentioned in page 52. Dr. Achilli had been arrested on the 29th July, and now, for the first time, his friends learned that his incarcerators accused him of heinous crimes,—an accusation which turned out to be neither more nor less than a barefaced fabrication :—

PARIS, Sept. 17, 1847.

MY DEAR SIR,

I am very sorry to have to communicate information which must distress you, whether it ultimately prove to be correct or otherwise.

M. de Tocqueville has received a despatch from Rome, an extract from which he has kindly allowed me to see. It states, in substance :—

1. That M. Achilli, previously to taking orders, was attached to a young lady whose friends rejected his suit.
2. That the lady retired to a convent of Dominicans at Viterbo.

3. That M. Achilli also went to the same town, in order to become a Dominican.

4. That an intimacy arose between them, which gave rise to much scandal, and caused M. Achilli to be forbidden from entering the monastery of the Dominicans.

5. That the young lady died. That the tribunal of the Inquisition immediately commenced a process against M. Achilli, who fled to England before the agents could arrest him.

Of course, personally, I know nothing about the truth or falsehood of these statements ; but I know and have seen enough of M. de Tocqueville to feel justified in expressing to you my conviction, that his conduct has been guided by a deep and sincere desire to do that which is right : and I know that he still continues his exertions.

The present Government of France took office under very difficult circumstances. It is anxious to possess and to deserve the good opinion of our countrymen, and it is certainly for the mutual interest of the two countries, that they should justly appreciate each other. I am sure you will agree with me in deprecating any public expression of anger until the whole of the facts are known. Such a course will certainly be most for the advantage of M. Achilli.

• • • •

I am, dear Sir, &c. &c.

Sir C. E. EARDLEY, Bart.

On the receipt of this intelligence, the Italian Society lost no time in making a second application to the French Government. The following Memorial was agreed to, and transmitted through the French Ambassador :—

TO THE HONOURABLE THE GOVERNMENT OF FRANCE.

THE RESPECTFUL MEMORIAL OF THE COMMITTEE OF THE LONDON
SOCIETY FOR THE RELIGIOUS IMPROVEMENT OF ITALY AND THE
ITALIANS,

HUMBLY SHEWETH,

That, since the former Memorial which the Committee laid before the French Government, no improvement has taken place in the condition of Dr. Giacinto Achilli, who remains closely confined in the dungeon to which he was consigned by parties professing to act under the orders of the French Prefect, and at a time anterior to the open assumption of the Government by the delegated Cardinals, and, therefore, while Rome was still under the military rule of France.

That Dr. Achilli's friends have been allowed no access to him, neither has he been allowed to communicate with them in writing, so that your Memorialists cannot even be certain that he is yet alive.

That your Memorialists have been informed that the Papal authorities have asserted to the French Government, that it is not on account of his Protestantism that Dr. Achilli has been arrested, but in consequence of certain other charges brought against him, which charges your Memorialists are informed are as follows :—

[Then follow the heads of accusation contained in the preceding letter.]

These, your Memorialists believe, are the grounds assigned by the Roman Government for the imprisonment of Dr. Achilli, and they at once appeal to the uprightness and integrity of the French Government, whether it is right and fitting—whether it consists with the honour and dignity of France, that a man should be imprisoned and judged on charges which, instead of condescending minutely to dates, names, and particulars, make vague assertions, on which insinuations

are made to rest, and from their very form preclude the possibility of that searching investigation which truth and justice demand ;—the witnesses being concealed, the examinations private, and the advantage of legal advice—nay, the very privilege of self-defence, in any form, being withheld from the accused person.

Your Memorialists cannot pretend to have known Dr. Achilli in all the various positions which he occupied previous to his conversion to the Protestant faith, nor can they affirm his blamelessness anterior to that change ; but they are fully capable of appreciating any discrepancy between the charges brought against him and the known public facts of his history, accredited as they are to them by sufficient testimony.

Your Memorialists, therefore, direct attention to the fact, that Dr. Achilli was a Priest and a Dean of the College of the Minerva at Rome, and a Dominican Friar, in the year 1823, and, therefore, if it be true that, previously to taking orders, he was attached to a young lady who retired to a Convent at Viterbo ; and if it be true that he followed her to that place in order to become a Dominican ; it is at all events a truth of at least twenty-six years' standing, and of which the authorities took no notice until he became a Protestant.

Your Memorialists are also aware, on the most satisfactory evidence, that subsequently to this date Dr. Achilli held several very important offices in the Order of the Dominicans ; that he held high offices at Viterbo and Naples ; that he was appointed Regent of the Minerva College, and Vicar and Master of the Sacred Palace ; and (to which your Memorialists would call particular attention) Visitor of the Convents of Romagna and Lombardy, by which appointment it was committed to him to visit, regulate, and adjudicate in all the Convents from Rome to Florence,—an office which would not have been committed to a suspected man.

Your Memorialists beg also to state, that while Prior of a Dominican Convent at Naples, he became suspected of holding doctrinal views esteemed heterodox by the Church of Rome, and that, in consequence, as a test of orthodoxy, he was required to preach a sermon panegyrical of the Virgin Mary, and in which he would have been obliged to make statements which he conscientiously disbelieved; that he declined to do so, and was actually seized by the Inquisition on this express ground, and brought to Rome, and that, having effected his escape and reached Corfu, he immediately wrote, published, and widely circulated a letter to the late Pope, declarative of his Protestant sentiments.*

[After urging the case at some length on the French Government, the document concludes thus:]

Your Memorialists trust that they will receive from the French Government such a reply to this prayer as will set at rest the minds of Dr. Achilli's numerous friends—Englishmen, Frenchmen, and Americans—who deeply deplore his present melancholy and dangerous position.

They desire to repeat the assurances of their profound respect and high consideration.

On behalf of the officers and committee,

(Signed) EDWARD CRAIG, } *Hon. Secs.*
LEWIS H. J. TONNA, }

LONDON, 4th October, 1849.†

A few days after the transmission of this document to Paris, the Annual Conference of the British

* This letter, with two others, will be found in the Appendix to this pamphlet.

† I regret the necessity of troubling the reader with lengthy documents; but this being a book which may hereafter be used in controversy, I am constrained to do so. I curtail where I can.

Branch of the Evangelical Alliance took place at Glasgow. A resolution had been prepared, during the early part of the sittings, expressive of the sympathy of British Christians with Dr. Achilli; of indignation at the conduct of the Inquisition in bringing accusations against a prisoner, without allowing him to communicate with his friends, or to be heard in his defence; and of the confidence felt, that the French Government would see that justice should be done.

It is due to one person to say, that the adoption of a bolder course was suggested by a member of the Conference, who expressed privately to several friends, his conviction that the resolutions proposed were a very insufficient fulfilment of the duty which the Alliance owed to one of its suffering members. His opinion was communicated, during two days, from one person to another, and appeared to be unanimously approved. As the result, the following resolutions were adopted, on Thursday, the 11th October, in the Conference:—

“That the Conference have heard, with sincere satisfaction and approval, of the prompt measures which were adopted in relation to the apprehension and imprisonment of the Rev. Dr. Achilli by the Inquisition at Rome; and express their detestation and abhorrence of the act by which so flagrant a violation of religious liberty has been committed in his person; and they enjoin upon the Council to pursue with vigour, and in harmony with the

Italian Committee, whatever measures may be deemed proper to effect his liberation. The Conference also record their unaffected and deep sympathy with their Christian brother, who is called to endure persecution, even to bonds and imprisonment, for the name of Christ; and earnestly recommend to all the members of the Organisation to remember him in their prayers, that he may be so strengthened by the grace of God as to act, in his present trying circumstances, as becomes a confessor of the truth, and be delivered out of the hands of his persecutors.

“That it is eminently desirable, in the estimation of the Conference, THAT A DEPUTATION SHOULD BE APPOINTED to proceed as soon as possible to Paris, to communicate with the French Government, and, if necessary, to Rome, on the subject of Dr. Achilli's liberation; and that the Council be instructed to take the necessary steps to send one, and to procure the funds necessary by a special subscription for the purpose.”

Subsequently, a committee was appointed to nominate the members of the deputation, and on their report it was resolved:—

“That the following brethren, members of the British Organisation, be invited to proceed on this important mission; and that they be requested to avail themselves of the services of such foreign brethren, connected with foreign Organisations, as they may find expedient, viz.:—Sir C. E. Eardley, Bart.; Hon. and Rev. B. W. Noel; Charles Cowan, Esq., M.P.; Rev. E. Bickersteth; Rev. Dr. Steane; and the Right Hon. and Rev. Lord Wriothsley Russell.”

It was also determined that information should “be immediately sent to the several Subdivisions, of the appointment of the deputation, with the earnest request

that they would offer united and special prayer that God would be graciously pleased to preserve them from all perils while travelling by sea and land, vouchsafe to them the grace and wisdom requisite to conduct their important mission, and sanction it with His approbation and blessing."

The subject was also mooted at a large public meeting for the exposition of the principles of the Alliance, held on the same evening in the City Hall, the Lord Provost of Glasgow in the chair. Four thousand persons were present. The proposal to send a deputation to Paris and Rome was received with acclamation; and a subscription to defray the expenses was commenced, which soon amounted to above £100. On the 18th October, Mr. Baptist Noel, Dr. Steane, and myself reached Paris, where we were followed, on the 20th, by Mr. Cowan. Lord W. Russell and Mr. Bickersteth were prevented, by unavoidable circumstances, from forming part of the Deputation.

The first proceeding of the Deputation was to intimate our arrival to the British Ambassador, and to ask an appointment, which we obtained for the next day, the 20th October. In the afternoon of the 19th, we met the Committee of the French Section of the Evangelical Alliance. There were present members of the Established, Lutheran, and Reformed communions; Moravians,

Wesleyans, and members of the New Synod of Evangelical French Churches, composed of the old Independents and recent Seceders. Among the brethren assembled, whose names are known in England, were Messrs. Adolphe and Frederic Monod, Cuvier, Vermeil, Grand Pierre, Cooke, and Field, Meyrueis, Coste, Jahr, Thierry, &c. The object of the mission was explained to the meeting, and the co-operation of the French brethren invited in such ways as they might judge best. It was decided, as a first step, that MM. Grand Pierre and Adolphe Monod should accompany the Deputation to the Duc de Broglie, if an appointment could be obtained for that purpose. The duke is son-in-law of the celebrated Madame de Stael, and is one of the leaders of the Conservative, or, as its opponents call it, Reactionary, party. A Roman Catholic by profession, he is yet a friend of liberty, and was once a regular attendant on a faithful Protestant ministry. It appeared highly desirable, in a question between liberty and the Papacy, to secure first, and at once, the sympathy of a statesman connected with that party in France on which Pio Nono thinks he can lean.

The following morning, Saturday, October 20, at nine o'clock, the Deputation had the desired interview with M. de Broglie. He received us with the greatest courtesy, stated that he believed

it to be impossible for any man to be arrested under French authority for his religious opinions; and offered to procure an interview with the Minister of Foreign Affairs.

At noon, the same day, the Deputation kept their appointment at the Embassy. We were received not only with great personal kindness, but in a manner which showed that Lord Normanby had given much attention already to the subject, and would cordially promote the cause, if it could be shown to be one where religious liberty was involved, in so far as it could be done *extra officially*. It is right to state that this was the ground from the first taken by Lord Normanby, and from which he has never since swerved. As the representative of a friendly power, he might request the Government to attend to an appeal where their own national honour appeared to be at stake; but beyond this he could not go. The Deputation learned from his lordship the state of the question between France and the Pontifical Government, which was more fully developed by M. de Tocqueville two days later. Lord Normanby undertook to add his own application to M. de Tocqueville to afford us the desired interview, to the request already made by the Duc de Broglie.

On Monday, October 22nd, Mr. Baptist

Noel, Mr. Cowan, Dr. Steane, and myself, accompanied by Dr. Grand Pierre and M. Adolphe Monod, had a long interview with M. de Tocqueville at the Foreign Office. We presented a "Memorial" to the Minister, with a document appended, entitled, "My Biography and Protest," drawn up by Dr. Achilli. This latter document, dated October 1st, Dr. Achilli found the means of transmitting from his prison to England, and it reached London just in time to be picked up by Mr. Cowan on his way from Edinburgh to Paris, where it was delivered to the Deputation in time to be translated and made use of. This is one of many instances in which the proceedings of the Deputation have received remarkable Providential assistance. The two papers are subjoined. A letter from Dr. Achilli, which accompanied the "Biography and Protest," is also added, as having great interest for Dr. Achilli's friends, though it was not, of course, put before the Minister.

MEMORIAL PRESENTED TO THE MINISTER OF FOREIGN
AFFAIRS.

PARIS, October 22, 1849.

The Institution, the British Section of which has commissioned the undersigned to wait upon the French Government, consists of Christians of all countries, and of nearly all Protestant Churches, holding the principal truths of Christianity. It proposes to itself

as its object, to seek the union by a common affection of all true Christians (without regard to the communities to which they are attached) who are really possessed of the common faith. It also proposes to itself, to manifest Christian compassion, and to render such aid as it is able, to all persecuted and oppressed brethren, whether members or not of the Institution.

The British Section of the Evangelical Alliance held its Annual Conference at Glasgow, in Scotland, on the 12th, 13th, and 14th of this present month (October). On that occasion, animated by sympathy with an afflicted brother, it appointed a Deputation to wait upon the French Government, on behalf of Dr. Giacinto Achilli, a member of the Evangelical Alliance, who has been cast into the prison of the Holy Office, in Rome, in the name of the Prefect of the French Police. The Deputation is also charged, if it shall think fit, to prosecute its journey to Rome, in company with members of the French section of the same institution, and in concert, it is hoped, with the French Government, to secure the liberation of a brother whom they believe to be innocent.

The undersigned have, since their arrival in Paris, received the annexed protest of Dr. Achilli, which they understand has been communicated to the French authorities in Rome. They believe that their duty will be best discharged in submitting this document to the French Government, as a personal statement by the accused of the facts of the case. They desire that its assertions may be investigated. They have reason to believe that their friend in one point is incorrect, in supposing himself to be a British subject. But they believe that the substance of this protest will be found accurate, and the facts there stated to be incompatible with the accusations made against him.

The undersigned are perfectly well aware that the tribunal

of the Inquisition has, in answer to the French Government, attributed criminal acts to Dr. Achilli, apart from his religious faith. Believing these accusations to be manifestly and on the surface false, they ask for his liberation, as having been made a prisoner under French authority. They understand he is to be transferred from the Castle of St. Angelo to the prisons of the Inquisition immediately *after the close of October*, to be tried by that tribunal; after which, on the withdrawal of the French troops from Rome, his doom may be regarded as certain.

They therefore implore the French Government not to leave him helpless in the hands of his ecclesiastical adversaries, who would believe his death (or his perpetual imprisonment, if not death itself) to be warranted for that exercise of conscience which is the recognised right of every Frenchman.

They feel assured that the Minister of Foreign Affairs, with every other generous mind in this country, will shrink from leaving any man, arrested under French authority, in the power of a tribunal, the very name of which is odious to the whole of Christendom.

The undersigned present to M. de Tocqueville the assurance of their high respect, and beg to subscribe themselves

His obedient, humble Servants,

(Signed) CULLING EARDLEY EARDLEY,
Chairman of the Evangelical Alliance.
BAPTIST W. NOEL.
EDWARD STEANE,
Secretary of the Evangelical Alliance.
CHARLES COWAN,
M.P. for the City of Edinburgh.

PARIS, Hotel Bristol, Place Vendôme,
Oct. 22, 1849.

MY BIOGRAPHY AND MY PROTEST.

[The portion of this document which relates to Dr. Achilli's previous history appears at page 7. After bringing down his memoir to his residence in Rome in 1849, he goes on to say :]

No one has ever had occasion to complain of me, and I have a sure conviction that no one has any reason to impute to me any failure in my moral conduct. The ecclesiastical tribunal of the Vicar of Rome, which deals with that subject, having taken cognisance of me at the beginning of my actual imprisonment, has found nothing to say against me under that head; by which fact I am sufficiently justified. With regard to my political life, it is known to all that I have never interfered in the affairs of any Government, because when the Government was not according to my wishes I changed my residence, and when it was conducted in accordance with my views, I remained to enjoy the protection of the laws for my liberty, and for my religious life.

From the time when I withdrew from the ministry which attached me to the Roman Church, I believed myself bound to render account to none but to God. Can I have been deceived? I did not think that under the military government of France the Inquisition could have been revived in Rome.

I was quiet in my house when, on the night of the 29th of July, I was arrested in the name of the Prefect of the French Police, and the next morning conducted to the prisons of the Inquisition. From thence I was carried to the prison of the Castle of St. Angelo. After some days, it was intimated to me that I was under the jurisdiction of the tribunal of the Inquisition, *for religious reasons*.

I protest against the illegality of my arrest, because it was without cause, and under another name, not my own.

I protest against the illegality of my detention, because it is under a tribunal composed of Cardinals and of the Pope, who are at present not at Rome. I protest against the irregularity of the proceedings, because two months of strict imprisonment have elapsed without my ever having been examined; nor has the true reason of my incarceration been declared. And I wish this protest to stand good with the Government of her Britannic Majesty, whose subject I declare myself to be, so that they should notify the same to the Government of the French Republic, by whom I have been arrested and consigned to the Inquisition. And I wish this protest may have full weight with every one, because I protest against the injured rights of liberty in matters of conscience and of religion. And since it is the police of the French Government which has been the means of my imprisonment, I claim to be judged by a French tribunal, since I have nothing to do with the Pontifical Government,—1st, because I am no longer a priest of the Roman Church; 2nd, because I am domiciled in England, having come into Rome as a foreigner,* with an English passport; 3rd, because, during the time of my sojourn here, no one accuses me of having transgressed the Roman laws.

(Signed) GIACINTO ACHILLI.

From the CASTLE of ST. ANGELO,
October 1, 1849.

This document had been received from Dr. Achilli, accompanied by a letter, addressed to “Sir Culling Eardley, and the Brethren of the Evangelical Alliance.” This is inserted here, though at

* Dr. Achilli clearly was a Roman subject, and was quite in error in supposing himself to be a foreigner.—C. E. E.

the risk of breaking the narrative of the proceedings with the Foreign Minister.

Thanks be to God the Father, and to Jesus Christ his Son our Saviour, that he has deigned to choose me to bear testimony to His holy Gospel ! And, after having refreshed my spirit by many gracious favours, through the conversion of many brethren, so as almost to have overpowered (*inebriato*) my soul with joy, has since thought fit to visit me with my present tribulation, which is indeed of little moment when viewed by the side of what so many men (illustrious for their faith, and above all, our Lord Jesus Christ) have suffered for the same cause. I assure you my mind is not cast down by this event, which is now the second time that I have suffered for testimony of the truth, to which I have been impelled by the Spirit of the Lord, and through the sacred Word. And were it not for the thought that the Gospel, for which I labour, is held back by my imprisonment, I should not give myself much concern about my liberation. But as my imprisonment has served to the edification of the brethren, so my liberation will be for their great strengthening, inasmuch as, being now greatly distressed at my imprisonment, they will be comforted by my liberation, and they will bless the Lord, who protects His real Church in these unhappy countries, where Satan uses all his efforts to uphold the kingdom of Antichrist. These dear brethren look constantly towards you, in the hope that you may be able to obtain what they cannot—my liberation. The efforts you have made for this end are already known ; but since they have not been sufficient to attain their end, so they have desired me to beg you, in their name, to redouble every means, whatever may be the most available with the French Government, so that I may be placed at liberty before the Pope and the Cardinals return to Rome. They have told me that the

Commissioner of the Inquisition has given the strictest orders that I should see no one, that I should have no communication in writing with any one; and they have, besides, recently added new instructions as to my treatment in prison, so as to make it more painful. Nevertheless, they have found the means for me to write these two letters to you, and to my very dear Mr. Tonna, after which I shall not be able to write again, unless my liberation should be obtained during the month of October. I am now, provisionally, in the Castle of St. Angelo, under strict custody, until the prisons of the Holy Office shall be repaired; thither I shall be transported in the coming month, in order to begin my trial, for which the Dominicans of the Inquisition are already preparing the charges (*il processo*). These things I was bound to tell you, at the request of the brethren who love me through Jesus Christ in the faith that we mutually profess; and this is the faith professed by you also, through the Word of life revealed to you. Do all that the Lord puts into your hearts to do, for the love of the brethren in Jesus Christ. I am glad to have been able to send you this letter, which I am sure will gain acceptance with you, knowing the love you bear my person, and the anxiety you have to forward the cause that I plead. Whilst I spend on others the spiritual treasures that do not perish, but bear fruit to life eternal, lay aside a portion of your earthly means that the providence of God has granted you, so that you may defeat the common enemy, and so that the Gospel of Christ may not in this manner be persecuted. I also exhort you to raise your supplications to the throne of all grace, that the Father of all mercy may be favourable to us, and that the name of His Son, which we bear, may be glorified on this earth. Your prayers will give you wisdom and courage to free me from the hatred and the wicked designs that the sons of perdition conceive against me, for the destruction of the truth and of that liberty of

spirit which Jesus Christ has brought us and sealed with His blood. Exclaim against their tyranny ; act so that the name of the Inquisition may be execrated, and so that this unworthy tribunal may never be re-established in Rome. If the emancipation of the Blacks has so much interested your nation for the rights of humanity, will it not oppose the slavery (*tratto*) of Christians ? There, bodies,—here, souls are tormented. I would, indeed, be willing to be the last victim of the Inquisition, if I knew that my blood would cry aloud before men, as that of so many Christians has already before God. If my incarceration made public to the world would excite such an indignation as would shut up for ever this abominable Inquisition, I should be fortunate to have done so great a service to the cause of religion. My good brethren, you can do much to obtain this end. Let it be spoken of in every society ; let all the newspapers mention it. France will blush to protect it, and the priests will repent having re-opened it.

Pray for our Roman Church, which continues to increase daily from new brethren, notwithstanding the rigour of the Inquisition. The good seed springs up in the midst of the thorns of persecution. If some kind hand removes the thorns, we shall see it grow even unto the harvest. Pray that the Lord may send His Spirit upon these young converts. And may He grant you His grace to preserve you in the vocation to which you have been called.

Your brother, in prison for Jesus Christ,

(Signed)

G. ACHILLI.

OCT. 1, 1849.

It may be supposed that the desire of the Deputation to influence M. de Tocqueville favourably was not the less earnest, after the receipt of such a letter as this from their imprisoned friend. The

conversation with the Foreign Minister lasted nearly an hour, conducted on his part with the greatest courtesy, but, at the same time, with a becoming determination not to commit his Government improperly; not to interfere with the due administration of justice, supposing Dr. Achilli should prove to have been a criminal; and not to violate the rights of the Pontifical Government, as re-established and recognised by France. He stated, with great modesty, and yet dignity, that he believed no public man had given stronger pledges to Europe of his attachment to religious freedom, and he read portions of a despatch lying before him, addressed by himself, in August, to M. de Rayneval, at that time charged with the French diplomacy at Naples and Rome, in which he declared that the French Government would not sanction any religious intolerance.

M. de Tocqueville stated to the Deputation the accusations of seduction and murder officially made by the Inquisition, exactly as these had been already communicated to Dr. Achilli's friends. He added, that as many as three communications had gone to Rome and back on the subject, the rejoinder, in every case, repeating the accusation, but with so much vagueness of detail that he had at last written for a categorical and precise reply.

He recommended the Deputation not proceeding to Italy till he had received these expected despatches, and promised to send to Rome that same evening the information then communicated to him.

The Deputation retired from the interview with the conviction that they had to deal with a man of honour, and with one who was fully alive to the gravity of the case, and to his duty as a man and a statesman in regard to it. On returning home, they immediately wrote a letter to M. de Tocqueville, and another to Mr. Freeborn, British Consular Agent at Rome. The extract from the latter will show the anxiety of Dr. Achilli's friends to sift his character to the uttermost.

SIR CULLING EARDLEY TO M. DE TOCQUEVILLE.

PARIS, Hotel Bristol, October 22, 1849.

SIR,

The interview which you have done me and my friends the honour to give us this morning, has convinced us that you are resolved to do everything that you deem just and practicable, to save Dr. Achilli from a cruel fate at the hands of the Inquisition. We beg you to accept the assurance of our gratitude and of our entire confidence.

As you were good enough to signify your intention of writing to Rome to-day, may we beg you to have present to your mind,—

1st, The extreme improbability of the accusations, directed against a man whom the Roman Church has loaded with ecclesiastical honours, subsequently to the period at which he is stated to have been guilty of immorality and murder.

2nd, The necessity of ascertaining whether, *as we are assured*, he was arrested before the official restoration of the Pontifical authority ; and also, if not by the orders, at least under the name, of the French Prefet de Police. We are even told that he was seized under a false name, and therefore illegally.

We take leave to add a request, which we address to your feelings of humanity, that you would give orders that the prisoner should not be retransferred from the Castle of St. Angelo to the prisons of the Inquisition. Such a step would destroy our last hope, by taking him again from under the protection of the French authorities. Notwithstanding the inconvenience to ourselves of remaining long in Paris, we are quite disposed to follow your judicious suggestion, and to wait for the arrival of the answer you expect shortly from Rome, before deciding upon some of us proceeding thither. In any case, we will not go without informing you. And we hope, if that journey becomes necessary, you will be good enough to procure us the means of seeing the unhappy prisoner, our chief object, in such a case, being to ascertain the truth of the charges which have been made against him.

I have the honour to be, Sir, on behalf of the Deputation of the Evangelical Alliance,

Your faithful and obliged servant,

(Signed) CULLING EARDLEY EARDLEY.

DR. STEANE TO MR. FREEBORN.

[*Extract.*]

PARIS, Hotel Bristol, Place Vendôme,
October 22, 1849.

MY DEAR SIR,

After what Sir Culling Eardley has written on the other side, I shall, without further introduction, at once

proceed to state the points respecting which we wish for accurate information.

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We find from M. de Tocqueville, that besides the charge alleged against Dr. Achilli, imputations are cast upon his character generally. He is said to be a man held in little estimation (*peu considéré*), and representations to this effect M. de Tocqueville states come to him from ———, ———, and ———. We shall be glad to know what foundation there is for such statements, and from what quarter they are likely to have been communicated to the parties mentioned.

Perhaps it is unnecessary for me to suggest how important it is that everything should be ascertained immediately, and before the priests or any adverse parties shall have time to tamper with witnesses, or otherwise to circumvent us in obtaining the ends of justice.

I remain, &c.,

(Signed)

EDWARD STEANE.

JOHN FREEBORN, Esq., British Consul, Rome.

The same evening, the Deputation met at the house of M. Adolphe Monod a large assemblage of French brethren, including, besides those previously mentioned, the Rev. Messrs. Verny, Meyer, and Vallette, of the Confession of Augsburg, and others; and, in particular, M. Frederic Cuvier, *Conseiller d'Etat*, and *Ancien Chef de la Section des Cultes non Catholiques au Ministère des Cultes*. From this last gentleman the British brethren derived much valuable information on some legal points of the question, which his former official position qualified him to give.

On Tuesday, the 23rd, a paper was prepared, entitled, "Memorandum submitted through the British Ambassador to the French Government." This paper, which it is not necessary to insert at length, shows, from a comparison of dates, that Dr. Achilli was arrested before the Commission of Cardinals arrived in Rome, and, consequently, while the supreme power was in the hands of General Oudinot; that the charge, *now alleged*, of immorality and murder at Viterbo, was an after-thought, and not the original ground of his arrest, but that he was, in fact, apprehended on religious grounds; and on either or both of these grounds, it argues that the French Government ought to demand his liberation. If he be not liberated, it shows that he ought to have an open trial, and not be arraigned before the irresponsible tribunal of the Inquisition; and that, in this case, the Deputation, on proceeding to Rome, ought to be allowed free access to him. It also pleads, that, in any case, the French Government should immediately prevent his being transferred to the prison of the Inquisition. It concludes with four definite questions founded on the above statements:—First, Will the Government detain Dr. Achilli in the Castle of St. Angelo, till further orders? Second, Will they enable his friends and legal advisers to have access to him? Third, Will

they liberate him, if he was arrested for religious opinions? Lastly, Will they liberate him if he was arrested in the name of the French authorities, falsely used for the purpose, or otherwise under false pretexts?

This memorandum was left at the Embassy in the evening, and on the following morning (the 24th), the Deputation saw Lord Normanby upon it by appointment. His lordship expressed his opinion that the Government would not commit themselves on the two last questions, which might be considered as contingent; but that, on the two first, it was not probable, as it would not be reasonable, that any objection should be made. In effect, on Friday, the 26th, M. de Tocqueville informed Lord Normanby that he should send orders that night to Rome to the French authorities, to press on the Roman Government that Dr. Achilli should not be removed back to the Inquisition from the Castle of St. Angelo. Two or three days later, General Rulhieres, Minister of War, informed the Deputation that he had sent positive orders to the military commander in Rome, (not to press the detention, but) to prevent the removal.

On the same day, Lord Normanby, in giving the Deputation the above information, conveyed to them the opinion of the French Government, that they

would do better to refrain from proceeding to Rome. It was felt possible, that such a step on the part of emissaries of a Protestant Society might give umbrage to the Pontifical authorities, and impede the object in view. The Deputation took time to consider; and the same evening expressed to Lord Normanby their readiness to defer, at all events for the present, to the advice of the Government. This conclusion they communicated the next day, Saturday (27th), to the Foreign Minister. Their letter and M. de Tocqueville's reply are subjoined :—

SIR CULLING EARDLEY TO M. DE TOCQUEVILLE.

HOTEL BRISTOL, October 27, 1849.

SIR,

Lord Normanby has communicated to my companions in the Deputation and myself, the substance of his conversation with you yesterday. We are happy to hear that you were so good as to say, that you would, by last night's courier, instruct the French authorities in Rome to press very strongly on the Roman Government the detention of Dr. Achilli in the Castle of St. Angelo, instead of his being transferred to the Holy Office.

Lord Normanby has also informed us of your wish that we should delay for a few days our departure for Rome.

The delay, as we stated in our letter of the 22nd, is inconvenient to us. On Monday next, the day when we contemplated the departure of some of our number, a week will have elapsed since you first expressed the same wish to us. We do not apprehend the inconveniences which you think might result from our visit: our simple

object being to ascertain truth ; and this on behalf of a man accused of a capital crime. We do not think that even the Pontifical Government could take umbrage at our visit. On the other hand, we do dread Dr. Achilli's transfer to the priests, or the removal of the French troops, before we reach Rome. We know what ecclesiastical vengeance may be.

Still, Sir, we feel it to be our duty to submit, at your request, to the further delay. By going to Rome, we are morally certain that we could establish to the satisfaction of your authorities there, that the accusation of murder, at Viterbo, is utterly without foundation ; and this must result in Dr. Achilli's liberation. You will, therefore, feel, Sir, that in delaying our journey, we give Dr. Achilli an additional claim upon the French Government. We entrust him to the honour of France, in the confidence that you will not let him suffer by our doing so.

We shall be much obliged by your informing us, in the course of Monday, on what day you expect your despatch from Rome, that, having delayed going at your request, we may be prepared for our departure for Rome after its arrival, in case of necessity.

I have the honour to be, Sir,

Your obedient servant,

(Signed)

C. E. EARDLEY.

A M. de TOCQUEVILLE.

M. DE TOCQUEVILLE TO SIR CULLING EARDLEY.

PARIS, October 28, 1849.

SIR,

As I have already had the honour of telling Lord Normanby, I have written to Rome to ask that Dr. Achilli

should be kept in the Castle of St. Angelo until further orders. By the same courier, I have enjoined anew upon our agents to collect, and to transmit, all the positive information which could put us in a situation to judge, whether Dr. Achilli is prosecuted for an ordinary crime.

I have told you that, for the present, your journey to Rome does not appear to me necessary. But I see no great inconvenience in your undertaking it (you, or some of those who called on me with you), if it appears of any use to you. I persist in thinking that this business, treated without *éclat* between the Pontifical Government and ourselves, has greater chance of a successful issue, than if anything happened to excite public opinion on the subject. But, I repeat it, this is a way of looking at it in which you may not participate. Let me add, that if you determine on going to Rome, I am ready to give you letters of introduction to the General in Chief, and to the Minister Plenipotentiary of the Republic. I will send you these letters as soon as you will let me know your determination.

Receive, Sir, the assurance of my high consideration.

(Signed)

ALEX. DE TOCQUEVILLE.

The Deputation felt very deeply, as indeed they have had cause to do throughout, the kindness of the Foreign Minister, from whom they had now the offer of official introductions at Rome. On Monday, the 29th, at an early interview, General Rulhieres, Minister of War, gave them similar letters from his department. He also offered to procure the Deputation an interview with General d'Hautpoul, who was about to be sent to Rome to

supersede M. de Corcelles and General Rostolan in the double capacity of diplomatic and military chief.

The Deputation felt very forcibly the anxious situation in which these very facilities placed them. On the one hand, the Government had declined to accept the responsibility of preventing their journey; they were free to go—and by not going they might peril the cause of their friend. On the other hand, they might, by going, involve their cause in serious complications, and expose to inconvenience a Government which had manifested a kind feeling towards their object.

After consultation, and seeking Divine direction, they arrived at the conclusion to adopt a middle course. Two days previously, Mr. Lewis Tonna, of Whitehall-yard, an attached personal friend of Dr. Achilli, had been written to, requesting him to come over to Paris immediately. Being thoroughly familiar with the Italian language, it had occurred to the Deputation that it would be very desirable to induce him to accompany to Rome those members of the Deputation who might go there. It was now, however, determined, that instead of any of those persons going to Rome who had been publicly appointed at Glasgow by a Protestant Society, others should be substituted, whose interest in Dr. Achilli as his personal friends would

render it natural for them to visit him, and unnatural for the Cardinals to obstruct them. It was arranged that Mr. Tonna, on his arrival, should be invited to undertake this duty. M. Meyrueis, a French gentleman and member of the Alliance, who had resided several years in Florence, and had met Dr. Achilli there last winter, kindly engaged to accompany him.

On Tuesday morning, the 30th, Mr. Tonna arrived, and consented to the proposal. The Deputation, with that gentleman, immediately waited on Lord Normanby, who approved the determination of the Deputation not to go to Rome, and said that he not only saw no objection to the course proposed, but thought that some advantage might arise from it. His lordship undertook to see the Ministers of War and Foreign Affairs, and to procure the introductions in favour of the new names. Mr. Cowan left Paris for the annual meeting of the Alliance at Lyons, in the confidence that everything was now arranged.

But the next day, October 31, all was again in confusion. In the morning, rumours were current of a change of Ministry ; and, in the afternoon, these were verified by the announcement, in the National Assembly, that Louis Napoleon had dismissed his Cabinet, and appointed another, with General d'Hautpoul, the intended Ambassador and Com-

mander at Rome, at its head, as the Minister of War and *interim* Minister of Foreign Affairs.

The following morning, November 1, Lord Normanby was again seen. He said that he could not at present trouble the new Ministers about the letters of recommendation; but that he would introduce the Deputation to M. de Viel Castel, Under Secretary of State for the Foreign Department, who might be asked for the letters.

The same evening, at a large meeting of French and English brethren at the Hotel Bristol, it was determined that MM. Tonna and Meyrueis should leave Paris for Rome at once; and that as they wished to go round by Geneva, for purposes connected with their mission, and thence back to Lyons, the expected official introductions should follow them there. The brethren commended them in prayer, together with their imprisoned friend, to the Divine guardianship; and the next day, November 2, they started for Geneva, Lyons, and Rome. Dr. Steane returned to England; Mr. Cowan being written to, at Lyons, to return speedily to Paris, and fill his place.

Saturday, November 3, Mr. Noel and myself waited on M. de Viel Castel, at the Foreign Office, accompanied by the Hon. R. Edwardes, Secretary of the British Embassy. M. de Viel Castel, on seeing M. de Tocqueville's written promise to that

effect, said, that he could not refuse to undertake to obtain from General d'Hautpoul, the head of the new Government, Minister of War, and acting Foreign Minister, the required introduction. This was subsequently given,—the following is a translation:—

TO M. DE CORCELLES, MINISTER OF FRANCE AT ROME.
SIR,

This letter will be conveyed to you by Mr. Tonna, an English subject, and by M. Meyrueis, of Paris, friends of Dr. Achilli, who visit Rome with the intention of acting in his favour.

They perfectly comprehend, as I believe, the necessity of using extreme caution, for the sake even of the object which they have in view; and I doubt not that they will receive with great deference the advice which you may give them to that effect.

If you do not see great inconvenience, and if there are not insurmountable difficulties, they would desire to be enabled to converse with Dr. Achilli, and to know the accusations which are laid against him. I beg you to be good enough to render them all the good offices which may be in your power.

Receive the assurance of my high consideration.

(Signed)

D'HAUTPOUL.

The Deputation were strongly advised by M. Vienot, an old officer, and an ardent friend of their object, to call on General Oudinot, to whom he undertook to introduce them. To their objection that Dr. Achilli, if arrested at all by French authority, was arrested with the General's cognisance, it was replied, that his character was little

understood by the public ; that, with all his Conservative dispositions, he was a man incapable of religious oppression ; and that his soldierlike frankness was such, that he would at once tell the Deputation whether he was friendly to their object, and was willing to promote it. On Monday morning, November 5, Mr. Noel, M. Vienot, and myself, waited by appointment on General Oudinot. He entered into lively conversation with us, and told us that the only occasion on which he had seen Dr. Achilli, was when the latter came to the French camp, with a Roman deputation, after the first assault on the city, to assure the General of the good treatment of the French prisoners. He expressed his conviction as strongly as the late Ministers, that there must be some mistake about the arrest ; that the orders of the Government to him were precise to be a party to no apprehensions on religious grounds ; and that he had, in fact, allowed none of that description. Though the General did not say so, we afterwards learned from M. de la Tour d'Auvergne, Secretary of Embassy at Rome, that application was made to General Oudinot to authorise the arrest of Achilli, and was actually refused. He readily promised letters of introduction to M. de la Tour d'Auvergne and to Colonel Espivant, Attached to the Embassy ; and desired his Secretary,

who was present during the interview, to prepare them immediately for his signature. The Deputation, at the end of their visit, were quite inclined to concur in the correctness of the view expressed by M. Vienot of General Oudinot's dispositions.

The same morning, Mr. Noel saw Lord Normanby, who had just seen the Prime Minister, General d'Hautpoul, from whom he said that he "had received such satisfactory assurances of the intentions of the Government, that he (Lord N.) believed the Deputation might safely leave the matter to be settled between himself and the French Ministers." This circumstance made us feel very uncertain as to what might be the path of duty with reference to allowing our brethren to proceed to Rome. It was, however, determined to write to them at Lyons, in order to delay their progress for a short time. A letter, of which the following is an extract, was written to the British Ambassador, and is inserted here as illustrating the uniform wish of the Deputation to be guided by Lord Normanby's kind advice in the whole affair.

SIR CULLING EARDLEY TO LORD NORMANBY.

HOTEL BRISTOL, November 5, 1849.

MY DEAR LORD,

Mr. Noel has mentioned to me your advice, and the grounds on which it is founded. We write by to-night's

post to our friends who are going to Lyons, begging them to delay their departure for Rome till the arrival of the next post. . . .

I have just received a letter of introduction from General d'Hautpoul, of which I enclose a copy; and General Oudinot promised us others, this morning, to the French Embassy in Rome. It is essential to us to clear Achilli's character, by local inquiries; but our friends, if they went to Rome, might totally abstain for a few days from any communication with the French authorities which perhaps, after all, the kindness of the French Government may render necessary. . . .

Believe me, my Lord, with sincere obligation for your cordial help,

Your faithful and obedient servant,

C. E. EARDLEY.

To H. E. the Marquis of NORMANBY.

Lord Normanby was satisfied, on seeing the terms of General d'Hautpoul's introduction, that MM. Tonna and Meyrueis might safely proceed to Rome, and advice was accordingly sent to them to do so, which overtook them at Marseilles.

The following are the most important portions of the letter in which that opinion was communicated:—

PARIS, Hotel Bristol, Nov. 9, 1849.

MY DEAR SIR,

We think at last that you had better at once proceed to Rome. . . .

If we knew that positive orders were gone to Rome for our friend's liberation, or that conditional orders had been sent to liberate him in the event of certain contingencies

which we knew to be facts, we should feel it right to ask you to relinquish the journey which, at the request of the Deputation, you have suspended for two or three days. It cannot be denied that there is a bare possibility of the object of your journey being known to the Pontifical authorities, and of their jealousy being thus excited, and the kind intentions of the French Government thwarted. Small as is that risk, we would not recommend you to incur it needlessly.

But as we are not in a situation to know that the orders sent are conclusive, we do not think it would be right further to interfere to prevent your continuing your journey.

The instructions sent by the French Government to Rome, may prove to have left an amount of discretion to the Ambassador and General, which your presence there, and your statement of the merits of the case, may decide those authorities to make use of in Achilli's favour. There is also another view of the case. It is possible, though highly improbable, that the prospect of our friend's deliverance may be less good than we anticipate. Obstacles may be raised. Delays may intervene. The Pope may return. The French forces may be withdrawn. And Dr. Achilli may be left in the hands of the Inquisition. In that case it will be of great importance to be in possession of all the facts, in order that they may be used in his defence, and that, as a last resource, we may bring them to bear on European public opinion.

Notwithstanding the above reasons for your going, we should have hesitated about the expediency of your journey, if the French Government or Lord Normanby had strongly pressed its relinquishment.

But you will see, by the enclosed letter of introduction in favour of yourself and M. Meyrueis from General d'Hautpoul to M. de Corcelles, that every facility will be given you at the French Embassy, and that no objection

is felt to your journey provided you use the utmost circumspection.

Lord Normanby, also, in a letter dated the 7th, says, that he "sees no objection to those gentlemen undertaking the journey to Rome, provided they conform to the request of General d'Hautpoul, that they should be cautious that their proceedings, when there, should not be calculated to create greater difficulties than at present appear to exist;" and he confirmed this opinion when we saw him yesterday.

Our advice to you, therefore, is, to go as rapidly as you can to Rome, and to present at the French Embassy the enclosed letter from General d'Hautpoul, Minister of War, and acting Minister of Foreign Affairs, to M. de Corcelle; and the other two letters, which General Oudinot has been good enough to give, for you and M. Meyrueis, to M. de la Tour d'Auvergne, Secretary of Embassy, and Colonel Espivant, Attached to the Embassy.

We think you will be wise to put yourselves very much into the hands of the Ambassador, to act under his advice, and especially to abstain as much as possible from all needless conversation or proceedings which might make the object of your journey notorious in Rome. If two, three, or four persons necessarily know the fact, they should be engaged not to mention it. It may not be useless to suggest to the gentlemen of the Embassy themselves, that while you take this course, it is very advisable that, by them also, your object in Rome should not be made the subject of conversation.

We advise your asking liberty at once to see the specific accusations against Dr. Achilli. You will judge best about requesting permission to visit himself at once. If you can do so without attracting much attention, it seems to us that it may be as well, for in the case of the Pontifical jealousy being aroused, and of your being suddenly sent out of Rome, you would regret not having received explanations from his own lips.

We will now add a few observations on the object of your journey.

The French Government have just learned, for the first time, that Dr. Achilli's arrest was effected without any sanction by the French police in Rome.

It seems, therefore, important to ascertain—

1st, The exact hour, as well as day, of his arrest.

2nd, The exact hour and day of General Oudinot's transfer of the Executive Government to the Cardinals, up to which time the French police were, as we believe, the only legal police of the city.

3rd, The names of the persons who arrested him, and whether they are known agents of the Vicar of Rome.

4th, The exact words they used; that is to say, whether it can be proved that they arrested him in the name of the French Prefect of Police; whether they addressed him by his own, or by what name, and whether they refused to produce a warrant.

5th, What offence was imputed to him at first, and whether, since the interference of the French Government from Paris, it has been attempted to change the ground of complaint, and substitute other accusations.

It will be useful to know all other particulars of his imprisonment, such as the officials before whom he has been successively taken, and the time and reason of his transfer from one place of confinement to another; was the transfer exclusively from the interference of friends, or in part at the instance of the Inquisition.

* * * *

Next to Dr. Achilli's deliverance, we feel very anxious that his character should be cleared. We have scarcely alluded to the accusation of seduction and murder twenty years ago, now made against him, so absurd and contradictory do the facts which he quotes, and which we hope may be verified, lead us to deem it. We trust you will succeed in satisfying his friends that the whole is a mere pretext.

We strongly advise your abstaining from anything that might be interpreted as a Protestant Propaganda in Rome. It is important that the Papal authorities should have no such plea against you.

It will be well to say, on all occasions, that you are come as an attached personal friend of Dr. Achilli, and that M. Meyrueis has accompanied you from his knowledge of Italy, and his acquaintance with Dr. Achilli and his friends; and that, though the Deputation of the Evangelical Alliance, appointed at Glasgow, has thankfully promoted your journey, you are not, properly speaking, part of that Deputation. We have abstained from going to Rome on purpose to avoid any complaint that the Papal Government might make against such a mission of a Protestant Society. We, therefore, leave the subject in your hands. And I now put this upon record, to be referred to, if needful, hereafter. * * *

Believe me, my dear sir,

Faithfully yours,

C. E. EARDLEY.

L. H. J. TONNA, Esq., Marseilles.

P.S.—Information which has reached us leads us to believe that the greatest importance attaches to your being able to prove, by documents, that Dr. Achilli has received ecclesiastical honours, especially within the Roman States, since the time of his imputed crime. It is asserted that it is not so, and that they took the first opportunity of his return to the Roman States to arrest him.

I am sure I need not press on you the importance of so acting in the matter, that if the accusation of his enemies should be verified (which I will not anticipate), nothing should have been done which might be regretted, or which would compromise the cause of the common faith.

The papers this morning announce that General Baraguey d'Hilliers is gone to Rome, not only as General,

but as Ambassador, in the place of M. de Corcelles ; but your introduction to the one will be of equal use to the other.

On Saturday, November 10th, I had an interview with M. de Viel Castel, Under Secretary of State, at the Foreign Office, who corroborated the information previously given by Lord Normanby, that the French authorities at Rome stated positively that there had been no participation on the part of the French military or police in Dr. Achilli's arrest. It was replied, that we could only say that we had received contrary information, and that inquiry on the spot, in Rome, would soon ascertain the fact. On my application, M. de Viel Castel then promised to send us, through a mutual friend (Mr. Rumpff, the minister of the German Free Towns), particulars of the criminal accusations which had been transmitted to the Foreign Office against Dr. Achilli. In answer to M. de Viel Castel's inquiry whether it was wished to have extracts from the despatches *textuellement* (verbatim), it was replied that an abstract would be quite sufficient.*

* I received in December the promised communication; but it contained no reference whatever to the original accusations against Achilli. It consisted of a double plea: first, that the French force, military and civil, had no share whatever in the arrest; and, secondly, that the Vicar General had a right to order the arrest of Dr. Achilli as he did. The second point was expounded at length, and the grounds assigned for his seizure were—1st, his former escape from the prisons

On the 13th November, the last member of the Deputation had returned to England.

The scene now changes from Paris to Rome, where, on November 20, MM. Tonna and Meyrueis arrived, having on their way passed some days with the brethren in Geneva, Lyons, and Marseilles; at each of which places prayer was offered for Dr. Achilli, and conversations were held on the introduction of religion and religious freedom into Italy.

of the Holy Office; 2ndly, his being an "apostate" from a religious corporation, and a "renegade" from the Catholic faith; and, especially (*surtout*), his having, as such, made a Protestant Propaganda at Rome. "Dr. Achilli"—(I copy the words of the document to our friend's honour, and I bless God that such a record of his conduct stands registered in the French Foreign Office)—"Dr. Achilli, after having published several works, not only opposed but offensive to the Pope and to the Holy See, *helped in printing in Rome itself a translation of the New Testament condemned by the Court of Rome.*"

We must not be severe upon the French Government, either for keeping back the original accusations, or for appearing to endorse the new ones. Before the above-mentioned document was sent to me, it had begun to transpire that the imputations originally transmitted were likely to turn out a wilful calumny. It was not unnatural that France should wish to shelter the Papal Government from the exposure which would result from the publication of official despatches containing downright untruths. France has since shown, by Dr. Achilli's liberation, that though she wished to spare the feelings of the oppressor, she felt as became her for the oppressed, and there we must let the matter rest.

As for the new accusations, the French Foreign Office is only the channel through which the accusations of the priests have passed. And we ought to be rather thankful than otherwise, for having got possession of Rome's indictment against the printing of the Holy Scriptures in her own capital.

On the 21st November, they waited on Mr. Freeborn, H. B. M. Consular Agent, who gave a rapid sketch of all the facts relating to Dr. Achilli. Most of these were either already known to them, or will be found embodied, with other information obtained in Rome, in Mr. Tonna's report on his return to London, dated December 17.

Mr. Freeborn also told them that he saw him during the Republic, while the siege of Rome was pending, and that he advised him to make his escape whenever the city should be taken; but that Achilli replied he had a mission to accomplish, and that he had done nothing to oblige him to escape. Achilli had a perfect confidence in the character of the French rule, as a guarantee for his personal liberty. Mr. Freeborn saw him on Sunday last, and found him perfectly well in body and mind. He was much astonished at his firmness of mind, not shaken during a captivity of four months; whereas many others, acquaintances of his own, were utterly cast down after a confinement of a few weeks. He said, that even had other proofs of his innocence been wanting, it was sufficient for his own satisfaction to recall what had occurred at their interview. "But Dr. Achilli," he said, "you are guilty of a great crime,—you poisoned a nun." Achilli heard and answered him with such perfect serenity of countenance, as

to convince him of the falsehood of the charge. Mr. Freeborn had, besides, procured positive proofs of Achilli's innocence, obtained by two persons, one a Roman barrister attached to the Consulate, the particulars of which will be detailed hereafter.

The same day, MM. Tonna and Meyrueis waited on M. de Corcelles, the French Ambassador. They were shown into a waiting-room; and while there, General Baraguey d'Hilliers arrived, who had come to replace M. de Corcelles in his functions. After the lapse of an hour, M. de Corcelles passed through the waiting-room, and our friends placed in his hands their letter from the Prime Minister, M. d'Hautpoul. He told them that he was engaged with the General in handing over affairs to him, and that, as Achilli's case was among them, he would submit M. d'Hautpoul's letter to the General, and would have the pleasure of presenting them to him. Accordingly, in half-an-hour, he came for them; and, after they were introduced, the General told them that, before leaving Paris, M. d'Hautpoul and Lord Normanby had both spoken to him about Dr. Achilli, as whose friends they were come. He said that they must be aware that it was a very delicate affair. France was fully prepared to use her good offices with the Holy Father; but her responsibility was in no way engaged, and he thought the best

way to obtain the desired end would be by appealing to the Holy Father's clemency. In a few days he should go to Portici, and would do all in his power to obtain an act of clemency in favour of their co-religionaire. "But," he added, "you understand that France is not responsible. *Vous entendez bien.*"

M. de Corcelles, the late Plenipotentiary, then added, that General Oudinot had not, in any way, been mixed up with the affair; and that the temporal and spiritual authority of the Pope being re-established, the Vicegerent, or Vicar of Rome, had the right to act as he had done; that the French Prefect of Police had declared that there was no trace to be found on his registers (*registres matricules*) of the apprehension of Dr. Achilli by the French force; that he, M. de Corcelles, had done nothing beyond obtaining from the Cardinals the information which the French Government had charged him to seek; that he could not undertake an inquiry into the acts of a friendly and independent Government; and that France was not concerned in the affair, &c., &c.

MM. Tonna and Meyrueis entered at length into the question, urging the duty of France to vindicate herself from the fraudulent use of her name in the arrest, and stating the views and footing on which they were come. They then stated the infor-

mation which they had received as to the mode of arrest, of which the following certificate was placed in the hands of the General on November 27 :—

ROME, Nov. 15, 1849.

We hereby solemnly declare that we were living with Dr. Achilli in Rome, at the Palazzetto Borghese, when, on the 29th July, 1849, at eleven o'clock of the night, having heard some one knock, we opened the door, and three men immediately entered, who announced themselves as police agents of the French Prefect. They inquired for a person of the name of *Domenico Antonio* Achilli; we answered that a gentleman lived there whose name was Achilli, but that *Giacinto* was his name, and not Domenico Antonio; and as he was firm in declaring his real name, they became exceedingly insolent, and threatened to place two guards to watch him, if he did not avow his name to be that which they asserted. Dr. Achilli then replied, that the question being, as it appeared, merely concerning the identity of his name, he had no difficulty whatever in going with them to the French Prefect of Police (as they had already signified to him), but he simply intended to go to rectify the apparent mistake respecting his real name; so he went off with them, but did not return again.

We hereby also declare, that the agents of the police did not produce any warrant or written order from the legal authorities, for Dr. Achilli's arrest. The whole of what we have above stated passed in our presence, and we are ready to affirm it also by our oath.

(Signed)

HENRY HELY.

ELIZABETH (HELY) DOLCI.

M. de Corcelles replied that the circumstance was new to him; that he did not understand why

the Pontifical authority should have used any subterfuge, as they had no need to do so, *for they declared openly that Dr. Achilli was seized on religious grounds*. Suspicions of criminality had been entertained against him in former times, but of these he had been acquitted, and had been subsequently entrusted with important offices in the Church (*revetu posterieurement d'emplois importants dans l'Eglise*); and that his abjuration was the cause of the present proceedings against him. M. de Corcelles twice repeated this statement during their interview.

Our friends pressed on the two diplomatists the responsibility of France for the use of her name in the arrest. This the General did not admit; but added, that he should be very glad to have such a weapon to use in his interview with the Holy Father. He then spoke of the matter being of importance, because it excited interest in England; but this did not allow France to overlook the prerogatives of the Pontifical Government.

As they were rising to go away, M. de Corcelles asked if Achilli were married, for that when he was arrested, a woman was found with him. The General then said, "That is a matter for you to investigate. You would not, gentlemen, take the part of a man who was living with a person who was not his wife." They replied that they were

not yet in a situation to furnish any proofs of Dr. Achilli being legally married, but that this was exactly one of the points which they were come to investigate ; that they were deeply impressed with the importance of ascertaining Dr. Achilli's perfect morality, though they had no doubt on the subject.

Our friends then requested, that, in accordance with the directions of General d'Hautpoul, they might, if possible, be permitted to speak with the prisoner, and also to see the accusatory documents which must exist. To the former request, the General promised to obtain an answer. To the latter, M. de Corcelles replied that "there were no documents to consult" (*"aucun dossier à consulter"*). It is impossible to refrain from commenting on this avowal. The French diplomatists in Rome had forwarded to Paris, and, upon demands for explanation, had repeated more than once, accusations imperilling the life of a prisoner of the Inquisition. It now appears that these statements were transmitted without those who transmitted them having ever received any written statement whatever from the accusers !

On Thursday, November 22, M. Begré, the Swiss Consul, informed our friends, that when he and his family had advised Dr. Achilli to quit Rome, he had always replied, "I have done nothing to make

me fly. From the French I have nothing to fear; and as long as the Pope keeps away, I may remain here." He had always expressed the strongest confidence in God for the success of his work; and M. Bégé understood that he manifested the greatest joy and zeal for the Gospel in his prison, where his simple and eloquent speech and energetic character had exercised a great influence. Dr. Achilli, during the Republic, used to enter quietly into conversation with those who sate near him at the *cafés*; and often those to whom he had spoken returned home with him, and remained till a late hour conversing. He did not meddle with politics; official employment was offered him, and he might easily have had a seat in the Assembly; but he refused all, always saying that he had another mission to accomplish.

On the subject of his marriage, M. Bégé said that he had seen the contract, and that Dr. Achilli had evidently endeavoured to clothe his union with the most serious character, and to give it all possible legality. M. Bégé had received his bride at his house; and when, from motives of prudence, she went to Florence after the arrest, Madame Bégé had introduced her to her relations there.

The same day, our friends had the opportunity of learning, that, just before the overthrow of the Republic, several thousand persons in the city of

Rome were on the point of signing a petition to Lord Palmerston, for English protection to evangelical worship.

The same afternoon, they learnt from Mr. Hely, and other members of Signora Achilli's family, particulars concerning the arrest, which will be found detailed in M. Tonna's report of December 17. They found that he was now well treated, and ascertained the names of the Physician, and of the Captain, of the Fortress.

They then called on Mr. Freeborn, who had seen General Baraguey d'Hilliers, and had been favourably impressed by him. The General had expressed to him his fears that "*ces Messieurs etaient trop ardens*," and Mr. Freeborn again, at his desire, cautioned them to be calm, discreet, &c.

Mr. Freeborn handed over the report made by Signor —, after the investigation which he had, at the instance of the Deputation to Paris, instituted at Viterbo. Signor — was also introduced, and gave an emphatical assurance that the accusation about the nun was an utter and entire fabrication. The substance of that document will be found hereafter embodied in Mr. Tonna's report. Two days later, Mr. Freeborn, in the presence of our friends, unsealed and opened Dr. Achilli's papers, which had been placed in his custody after the arrest. They

took out of them the following marriage-deed, which they read with great satisfaction:—

[*Translation.*]

IN THE NAME OF GOD AND OF OUR LORD JESUS CHRIST.
THE FIRST YEAR OF THE ROMAN REPUBLIC.

We, the undersigned, attest that in the Christian Assembly of this day, after the usual prayer and the reading of the Word of God, the Rev. Doctor Giacinto Achilli, born in wedlock, in Viterbo, of Antonio Achilli, and his wife Maria Mencarini, has publicly contracted a legal marriage with Miss Giuseppina Hely, born in Rome, of Captain James Hely and his wife Marianna Wiggins, both English, which marriage was celebrated openly and legally, according to the law of the Roman Republic, and in the manner prescribed by our Church; the contracting parties above-mentioned giving their mutual consent, on the demand of an elder thereunto appointed, and solemnly declaring, before God and this congregation, their wish to be henceforth husband and wife for all their life, according to the holy Christian Law, and the ordinances of Civil Society. In confirmation of this, they first have subscribed this act, to which is appended the signature of the afore-mentioned elder and witnesses, with the seal of our Congregation.

Given in Rome, in the place of meeting, this day, 24th June, in the year 1849.

(*Signatures of the Contracting Parties,*)

GIACINTO ACHILLI, *Doctor.*

GIUSEPPINA HELY.

(*Signature of the Officiating Elder,*)

FORTUNATO SACCARES, *Minister.*

(*Signatures of the Witnesses,*)

GIACINTO LAMESI.

ENRICO HELY.

ELISABETTA DOLCI.

ROME, October 24, 1849.

I certify that I have made this copy after the original
with my own hand.

CH. MEYRUEIS.

ROME, October 24, 1849.

I certify that this is a true copy made in my presence
this day.

LEWIS H. J. TONNA.

In the meantime, the efforts of our friends were incessant to ascertain by what force Dr. Achilli was carried off in custody. At an early period they had obtained evidence that he was escorted by French soldiers, who were said to manifest unwillingness to fulfil their odious task. On the 24th November, they were told that these were Chasseurs de Vincennes, whose head-quarters are at the *French Prefecture of Police*! One person, who had witnessed the arrest, was employed to go round to their quarters, and to endeavour to find the corporal or men who were employed.

On Sunday, November 25, they twice visited the Castle of St. Angelo, with a letter from the General, authorising them to transmit money to Dr. Achilli, through the Captain Commandant. The Captain was not yet arrived in his quarters on either occasion; and this being so, they availed themselves of the opportunity, being once inside, to examine every part of it to which they could find access. An extract from their journal, relative to

the fortress in which Dr. Achilli has been confined, cannot fail to be interesting to his friends :—

We first crossed a drawbridge spanning the first or outer ditch, which encircles the bastioned *enceinte*. We walked quite round this. On each of the four bastions a gun is mounted, bearing the Pontifical arms. From the height of this wall (which commands to the south and west a view of Rome and of the Trastevere, and to the north and east of the Campagna), we looked with much interest on the prisoners, all dressed in military clothing, who were walking in the deep and damp ditch which separates the *enceinte* from the immense tower. The base of this latter is of ancient construction. We then crossed another drawbridge, which spans this, the second, ditch, and we found ourselves at the entrance of a long staircase or sloping path which crosses, in a straight line, the whole width of the tower. It was dimly lighted and intersected in four places (as we ascended) by traps and drawbridges, each of which would afford successive positions of defence against a party forcing its way from without. On reaching the top, we turned to the left, and arrived at an iron gate *guarded by French soldiers*,* who, seeing the unconcerned manner in which we walked up, concluded that we had a pass, unlocked the gate, and admitted us to a platform or court, locking the gate and removing the key after we had passed. Above this court, again, rise the upper buildings of the Castle, in which the more important political prisoners are kept, and amongst them our friend. Further than this we could not go.

We told the corporal that we had come to the Castle to see the Commandant, and we were informed that, if he were within, we should find him below,—a fact which we knew very well.

* Let our friends mark—the soldiers inside the fortress *are French*.

Again the ponderous grating was unlocked, and we retraced our steps down the long and gloomy staircase; and, finding that the Commandant had not arrived, we left the fortress with a depression of spirit which we could not shake off for the rest of the day.*

In many parts of the Castle, we saw inscribed on the walls the name of Alexander VI., the infamous Borgia, and particularly an immense inscription over the gateway of the tower—

ALEXANDER VI. PONT. MAX.

RESTAVRAVIT ANNO. SAL. 1495.

In walking round the ramparts we repeatedly stopped in places where we could see the grated and boxed-up windows of the prisoners, in the hope that perhaps our friend might be looking from some crevicé, and be comforted by seeing us.

* Well might our friends be depressed, if they thought of all the gloomy associations connected with the Castle of St. Angelo. One case, in particular, has been named to me by a friend, which is mentioned in Sir J. Gardener Wilkinson's "Dalmatia" (page 144, &c.). It is stated that Marc Antonio de Dominis published, in 1611, at Venice, his "Discovery of the Theory of the Prismatic Colours," a work to which Sir Isaac Newton did justice. Educated at the College of Jesuits at Loretto, he became Professor of Mathematics at Padua, and of Philosophy at Brescia. He was appointed by Clement VIII. Bishop of Segna, in Dalmatia; and, in 1602, Archbishop of Spalato. In 1615, he vacated his see, and wrote a book in favour of the Venetians and against the Pope, which was condemned by the Inquisition. He went to Heidelberg, in Germany, where he became a Protestant. At the instance of Sir H. Wotton, Ambassador of James I., he went over to England, and was made Dean of Windsor. He was invited back to Rome by Gregory XV., which invitation he credulously accepted; and returned to the Roman communion. On the death of that Pope, who was his protector, he was imprisoned in the Castle of St. Angelo, *where his life was cut short* (1623), *as is supposed, by poison*; and his body and writings were buried together in the Campo di Fiori, in the city of Rome.

The next day, Monday, November 26, they succeeded in seeing Captain Gennari, who commanded the fort. He received them courteously, and, without waiting for questions, said that Dr. Achilli was an excellent person and well-informed. He assured them that he was well treated, and that he was in company with Colonel Calandrelli, and two ex-members of the Constituent Assembly. He undertook to deliver the money into Achilli's hands, and consented to take him their cards; on one of them they wrote "Fidati" (Trust!)—Romans viii., and on the other in Italian, "And now remain these three, faith, hope, and charity." They quitted the Castle with a light heart.

On November 27, they saw the General again, who told them that he had seen the Cardinal Vicar on the subject of Achilli. He had asked him that MM. Tonna and Meyrueis might be allowed to see the documents respecting the prosecution, and that they might also visit the prisoner. To the first request, the Cardinal had replied by a positive refusal. It is impossible to pass over such an act in silence. What excuse will the advocates of the Papal Government in England find for such conduct? It proves that a Roman Cardinal, in the nineteenth century, could behave more unjustly and heart-

lessly, than did a Roman Governor, ignorant of Christianity, eighteen hundred years ago! "I have brought him forth before you, O King Agrippa, that after examination had, I might have somewhat to write. For it *seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.*" (Acts xxv. 26, 27.)

To the second request, viz., for leave to see the prisoner, Cardinal Patrizj replied, that the Pope alone could authorise it. The General begged him to write for the permission, and personally to press the request. The Vicar merely replied, "he would write." The General pressed him again to become himself the advocate of the request, but he could get no explicit answer from him. Such are the mercies of ecclesiastics when in possession of power!

The Cardinal inquired whether our friends were not sent out by some English religious society, to which the General replied that they had come in the simple character of friends of Achilli.

At this interview with the General, they placed before him the marriage certificate of Dr. Achilli, with which he seemed perfectly satisfied. "We told him," they say in their journal, "that we took upon ourselves the entire moral responsibility of supporting Achilli—that we are satisfied that he

is the man we took him for, and that the affair of the marriage has in nowise diminished our confidence in the moral purity of his character." In reply to the General's question why the marriage had been kept so secret, they replied, that after seeing the prisoner, they would be better able to answer the inquiry; but that one thing was evident, that in the eyes of the Court of Rome, for a priest to marry was a heinous crime, and that would doubtless lead him to avoid needless publicity.

They informed the General that they expected to be able to establish that some Chasseurs de Vincennes had escorted the prisoner to the Inquisition. The General, in reply, assured them, with some warmth, that he was sure that it was not so. With regard to the arrest being made "in the name of the French Prefect," he opposed the evidence of the agents of police,—the very men accused of doing it! He said, that in France people often cried out against the agents of police, but he had always found their reports justified by fact. It was replied, that there was every difference between France and Italy, and especially between the police of a constitutional country, and the *Sbirri di Galanti*, acting under arbitrary authority of the most odious character.

The result has proved that our friends were

right, and that the representative of France was misinformed by men whose character is proverbial in Rome as a disgrace to society. These sbirri are now known to have been escorted by French soldiers who came from the French Prefecture. It was natural that under these circumstances they should say that they acted with French authority, and it is certain that they did say so.

The General then told our friends that he was going the next day to Portici, when he would address the Pope himself in Achilli's favour; that "nothing, absolutely nothing," was to be gained from the Cardinals in favour of the crowds of persons arrested without sufficient cause, for whom he was daily engaged; and that he much feared that till the Pope's return nothing could be hoped.

Our friends had on this day to encounter a severe ordeal of Christian principle. They shall relate it in the words of their own journal:—

During the day, the subject of contriving some means for Achilli's escape was discussed between us two. After our visit to the Castle, we felt convinced that it would be easy to get our friend out, if the Italian jailor, who keeps the keys of his cell, and that of the building where it is situated, were inclined to help our plan; and we were also impressed with the belief that a little money might gain him over. These reflections

led us to a painful internal struggle: the temptation was strong; and, after talking over the matter for some time, we each, in private prayer, laid the matter before the Lord, and then resumed our discussion. We could not but feel that *bribery* was the real name of the act we had in contemplation; but still, the case was so grave, that we could not lay aside this almost certain chance of saving our brother, without scrutinising to the very bottom its real character. We came to the conviction, between God and ourselves, that the proposed means would be sinful, because it would involve the violation, for the love of money, of a man's conscience; and we then dismissed, once for all, from our minds, an idea which so many contending feelings seemed at first to justify in our eyes. The object to be gained was the safety of our friend, so iniquitously imprisoned. But he must only be rescued by means worthy of that Gospel for which he suffers! This truth is clearer than ever to our eyes after the struggle; and, moreover, we are persuaded that he would himself refuse to escape from his lot, however cruel it might be, by means which could not be openly avowed. We place ourselves, therefore, and him, in our Father's hands; at the same time, should we see other means of effecting his escape, we shall gladly avail ourselves of them.

Every Christian conscience will respond to the sentiments of this passage!

WEDNESDAY, NOV. 28.—Mr. Tonna waited on Mr. Petre, 98, Via de Carrozze. This gentleman occupies a curious office or post, created by the British Government; nominally attached to the British Embassy at Florence, but virtually the embodiment of our diplomacy at the Court of

Rome, with a salary of about £400 a-year. On the death of Mr. Aubyn, the last occupant, Lord Aberdeen (at that time Minister of Foreign Affairs) is said to have received a multitude of applications from artists at Rome and country gentlemen in England, and persons of every grade and character. While in considerable anxiety to make the best selection, Mr. Petre was named to him, and was immediately appointed,—a Roman Catholic gentleman, who had been educated at the Jesuit College at Stonyhurst, in Lancashire, and had long resided in Rome. The operation of such an appointment may be taken as illustrative of the way in which an open and avowed English Embassy at Rome would work. The principle on which Mr. Petre was selected would no doubt be the principle on which an ambassador would be selected—conciliation to the Pope. We shall see how far, in the present case, that thoroughgoing love of liberty, which, thank God! characterises England, has or has not been represented at Rome.

Mr. Tonna gave Mr. Petre the history of the whole affair of Dr. Achilli, including a sketch of his history, and then proceeded to ask the exercise of Mr. Petre's good offices with the Roman authorities. He pointed out the impolicy of any vindictive proceedings against a man so generally known,

and whose case was taken up by thousands ; that when Protestant writers and speakers accused the Church of Rome of holding persecuting tenets, they were always met by the assertion that religious persecution had been the sin of imperfect civilisation and enlightenment, and that nothing of the sort was, or could be, practised now. If Dr. Achilli lost his liberty, and perhaps his life, for conscience' sake, what would the world say ?

The conversation which followed I feel myself justified in publishing, a diplomatist being a public servant, and responsible to the public for the performance of his duties. He was waited upon officially, and official conversations are not confidential, unless it be so agreed at the time. I have submitted the proofs of those pages to Mr. Tonna, and if either he or myself have involuntarily misrepresented Mr. Petre, I undertake to insert a fly-leaf, containing any communication which that gentleman may think fit to send to me for that purpose.

Mr. Petre replied, that for a long period no layman had ever been touched by the Inquisition ; but that Achilli's case was very different ; he was a Roman subject, a Roman priest, and, what rendered the case still more complicated and grave, he was a friar.

Mr. Tonna replied that that was not the case ;

that before he had quitted the Church of Rome, he had applied for and obtained from the late Pope his secularization.

Mr. Petre seemed struck by this remark, but added, that it did not alter the fact of his being a Roman and a priest.

Mr. Tonna said that he was quite aware of this, and that, indeed, as to the fact of his apostacy, in the eyes of the Church of Rome, it was one to which Achilli himself pleaded guilty, and did not attempt or wish to deny it; but still, was it wise or prudent to punish him simply for following the dictates of his conscience? And again asked Mr. Petre to use his good offices in his behalf.

Before giving any answer to this, Mr. Petre said he must ascertain distinctly, from the Roman authorities, of what he was accused.

Mr. Tonna alluded to the criminal accusations brought against him, and pointed out their absurdity and falseness.

Mr. Petre replied, that at the time when first inquiries were made from Paris, persons quite hostile to Achilli had told him that such reports were current, but were not believed by any one, and were never advanced by the Roman authorities, who arrested him simply on religious grounds.

Mr. Tonna asked Mr. Petre to endeavour to

gain permission for an interview with the prisoner, and pointed out the grievous cruelty of keeping him in secret confinement for four months, without examining him, or even informing him of what he was accused. Mr. Petre replied that this was the case in all the Roman tribunals, civil as well as ecclesiastical. That if a man were even to murder a priest, he might be kept for a twelvemonth before he was tried. Mr. Petre would make inquiries at the Foreign Office, but that with regard to seeing him, he knew such a permission was difficult to obtain.

Mr. Tonna again asked whether he might depend upon his good offices in this matter, but Mr. Petre said he could give no answer until he knew distinctly what the Roman Government had to say, *and that he feared he could do little more than make inquiries.*

Mr. Tonna again pressed on Mr. Petre, and begged him to point out to the Cardinals the impolicy of touching such a man, whose case was so warmly taken up, and for whose deliverance prayers were publicly offered, both in the Established churches and in Dissenting chapels.

Mr. Petre pointed out, that if an exception were made in Dr. Achilli's favour, *other priests would claim similar leniency, and the Court of Rome would be constantly besieged by applications*

*from other nations, whenever the discipline of the Church rendered it necessary to be active against a priest.**

Mr. Tonna suggested that there must be ways in which the present most peculiar case might be disposed of, without affecting the general question.

Mr. Petre promised to inquire into the accusations, and the interview terminated.

FRIDAY, NOV. 30.—Our friends waited on Mr. Freeborn, who described to them his interview yesterday with the Cardinal Vicar of Rome (Patrizj). The result was, that the Cardinal stated, that he had received from the Pope a negative to the request that they might see Dr. Achilli in his prison. Let it be borne in mind, that these gentlemen had crossed Europe to defend their friend and brother against a charge of murder; and that the Pope is the person whose tenderness of character has been the subject of so many praises, and the foundation of so many pleas for sympathy towards himself!

SATURDAY, DEC. 1.—Mr. Tonna called on Mr. Petre. The latter had seen the Abbé Guidi, Chef du Bureau des Affaires Etrangères, something equivalent to our Under Secretary of State. He had

* What an admission is this, if correctly reported! It appears, then, that Rome retains the allegiance of many of her children only by means of bars and bolts

learnt that some accusations of a trifling nature had been brought against Dr. Achilli, but the Government had dismissed them. *They had also dismissed all political charges against him*, and he was only charged with offences against religion and morality (the latter relating to his marriage during the Republic). The authorities were determined to allow no interference by foreign powers on this or such-like matters. The affair was in the hands of the Holy Office, and the Process, or secret trial, was on the point of being finished, when judgment would be pronounced and carried into effect. *For his friends to see Dr. Achilli, was a thing quite out of the question.* M. de Corcelles, the former French Ambassador, had interested himself in his favour; but, on being shown the *complesso*, or abstract of accusations, he had declined doing anything further.

Mr. Tonna took his leave, after some observations on the cruelty and iniquity of the whole case, *to which Mr. Petre made no reply.*

On this interview, it is impossible not to make this remark. *If M. de Corcelles was shown, as the Abbé Guidi states, the complesso, in which Dr. Achilli was accused of heresy, and not of murder, how did it happen that, for the three months of August, September, and October, the French agents in Rome continued sending despatches to the Foreign*

Office in Paris, in which Dr. Achilli was accused of murder, and not of heresy?

The same afternoon, our friends called on M. de la Tour d'Auvergne, Secretary of the French Embassy, to whom they had letters from General Oudinot, and found him at his private house in the Piazza de Spagna. They represented to him the anxiety felt by Achilli's friends lest he should be carried off to the Castle of Ergastoli, or to some place garrisoned by Austrians. They requested M. de la Tour d'Auvergne to protect him from this, reminding him of the orders sent by the Odillon Barrot Cabinet, to forbid Achilli being removed from the Castle of St. Angelo. He replied that no such order had been received.

If this gentleman was ignorant, as we are bound to believe, of the order referred to, it follows that M. de Corcelles, the French Ambassador, had not allowed the Secretary of his own Embassy to know the instructions of their common Government. General Rulhieres distinctly stated to the Deputation, when in Paris, that such orders had been sent from the War Office; and it is, moreover, a fact, that the copy of the despatch of M. de Tocqueville, then Foreign Minister, containing the same orders, is at this moment in the Foreign

Office, at Paris, where it has recently been seen and examined.

The same day, Saturday, December 1, our friends made a communication to General Baraguey d'Hilliers, at Portici. To explain it, it will be necessary to state what had previously occurred. For several days past they had been busy in ascertaining the particulars of the arrest, and it has been thought that a clearer view of the steps taken by them would be given by relating them all together, than by stating them each day as they occurred.

About a week before, the following memorandum was put into their hands, written by a person who lodged in the Palazzetto Borghese:—

Near midnight of the 29th July, Signor Giacinto Achilli was arrested, and carried off by six Chasseurs d'Orleans, and a Corporal. M. de Sant, an officer of the 4th Company of the 25th Regiment, and Grondon, Adjutant of the same regiment, were witnesses of this event, which took place in the Palazzo della Famiglia Borghese. These gentlemen will be able to give the name of the Corporal, as they conversed with him while the sbirri went up to Achilli's apartments.

M. Meyrueis immediately set out, late at night, in search of these officers, and found in the Piazza Borghese some soldiers of the 25th Regiment; by whom he was told that the correct names of these officers must be Adjutant Gandon (not Grondon),

and Sergeant-major Desaint (not de Sant). M. Gandon being at the theatre, M. Meyrueis was unable to find him that night.

The next day, M. Meyrueis went to the street where the Voltigeurs, or light company, of the 25th Light Infantry are quartered, and there he found Sergeant-major Desaint. He explained to him the object of his visit, but he replied that he had no recollection of such an occurrence on the 29th July. Adjutant Gandon being then engaged with the whole of the officers and non-commissioned officers, our friend did not wish to speak to him before them, and therefore begged him to fix a time to see him, which he did. At the hour appointed, the Adjutant met him. He told him that a friend of his had been arrested under such and such circumstances, and that, having heard he had been on the spot, he begged him to tell him all the particulars. "Your company," he added, "was quartered in the Palazzetto Borghese, and you were supping in the porter's lodge with Sergeant-major Desaint."

"No," he said, "not Desaint; but Sub-lieutenant Deschamps. I remember the circumstance very well. It was a young man who was arrested while in bed with his wife. He is married, is he not?"

"He is."

The Adjutant then proceeded to relate particulars of the arrest, as they are detailed in Mr. Tonna's report of December 17. He said that when the Commanding Officer stopped the Voltigeurs of the 25th from interfering, the latter were beginning to be much excited. "Ah," he added, "the Voltigeurs would soon have strangled them!"

Adjutant Gandon said that he should know the Corporal of the Chasseurs de Vincennes if he saw him again, and that they should be able to find him out by the day-book, the *registre de service*, of his regiment.

The same afternoon, the Adjutant, with great kindness and cordiality, met M. Meyrueis again, by appointment, and took him to the Adjutant of the 2nd Battalion of the Chasseurs de Vincennes, on the Corso, opposite the Palazzo Simonetti. The Adjutant of the Chasseurs remarked that the date about which they inquired was an old one, July 29; but he would examine the *cahiers de service*. He took out the oldest (they are not necessarily preserved), and found that it began on August 1!

M. Meyrueis and M. Gandon then went to the quarters of the 1st Battalion of the same regiment (Chasseurs de Vincennes). There, however, they ascertained from some of the non-commissioned officers, that on the 29th of July their battalion

had not commenced mounting guard at the Police. They were equally unsuccessful at the Guard-room of the Police-office itself, where the *cahiers de service* only began on October 1. They then went to La Place (the head-quarters of the town), where they vainly endeavoured to get information.

M. Meyrueis then returned to the Adjutant of the 2nd Battalion, who had succeeded in discovering another *cahier* of the month of July. As he turned over the leaves, M. Meyrueis eagerly followed him with his eyes; July 12—18—20—22—and then—all the pages were blank! The book previously examined did not go back before August 1; this did not continue beyond July 22. July 29 was not to be traced! This was a great trial of faith.

The next day, M. Meyrueis called again on the same Adjutant. From inquiry among the non-commissioned officers, it had resulted that Roger was the sergeant on duty on the night of July 29. Roger was called in, and perfectly remembered that he was on duty on the first Sunday night after his return from duty in the country in July. It appeared that he returned to Rome on Monday, July 23; consequently, he was on duty at the French Police-office, in Rome, on Sunday night, July 29,—the night of Dr. Achilli's arrest. He recollected *that on that night many arrests had*

taken place ; so much so, that his post had been almost empty, so many parties had been called out.

Our friends gratefully recognised the hand of Providence in helping them to find the Sergeant on duty, on July 29. By his statements their case was virtually proved, even if they could learn no more about the identical Corporal.

At one time, the non-commissioned officers, who took great pains on the subject, thought they had found the Corporal. The man in question remembered making an arrest that night, near the Piazza Borghese, but did not recollect that it was in a palace where the Voltigeurs of the 25th were quartered. M. Meyrueis requested him to accompany him to Adjutant Gandon, of the 25th ; but they did not recognise each other. He then took him to the Palazetto Borghese, but the Corporal at once said that he was sure that he had arrested no one there. On their way back, he stopped at a corner of the Piazza Borghese, and, pointing to a tall house down a street, said that that was the house, at the third floor, &c., &c., where he had arrested the man. So that it was clear that he was not the Corporal who arrested Achilli. M. Meyrucis saw other Corporals who had been on duty the same night ; but they had arrested so many people, and it was now so many months ago, that they could not recollect particulars.

Enough, however, had been learnt. Two officers bearing the commission of the Republic had been found, who deposed to the co-operation of a detachment of Chasseurs de Vincennes in our friend's arrest. The Sergeant of the night had been found, who deposed to his men being engaged all that night in making arrests. Some of them effected an arrest within gunshot of the spot where Dr. Achilli was seized. Probably the French authorities in Rome now know the names of the actual Corporal and soldiers who escorted Dr. Achilli. But whether they do so or not, they have received evidence to prove the French responsibility.

On Saturday, December 1, as has been stated,* Mr. Tonna and M. Meyrueis wrote a letter to General Baraguey d'Hilliers at Portici, which is subjoined. They posted it themselves at the General Post-office, under cover to Mr. Temple, British Ambassador at the Court of Naples.

TO M. LE GENERAL BARAGUEY D'HILLIERS.

ROME, December 1, 1849.

GENERAL,

During the visit, which we had the honour to make to you the day before our departure from Rome, we gave you the French translation of a declaration, written by Dr. Achilli's brother and sister-in-law, in which

* *Vide* page 106.

the principal circumstances of our friend's arrest were related, and which, in particular, affirmed that that arrest had been made in the name of the French Prefect of Police. Your Excellency answered us that you were certain of the contrary, from the testimony of the agents of the police themselves, which testimony, in your eyes, was preferable to that which we brought forward.

We also said that we had strong reasons for thinking that some Chasseurs de Vincennes had assisted in the arrest. Your Excellency told us that the inquiries that you had made allowed you formally to deny this fact.

Nevertheless, General, we are able now to bring forward the testimony of two French officers, who were present at the arrest, being then quartered with part of their battalion in the Palazzetto Borghese itself, and happening to come in at the moment when the agents of Police arrived, supported by a detachment of the "Chasseurs de Vincennes," having at their head a corporal, with whom these two officers entered into conversation. They were MM. Gaudon, Adjutant, and Deschamps, Sub-lieutenant, of the 2nd Battalion of the 25th Light Infantry. M. Meyrueis has just returned from seeing them, and has received details from them which are too long to be here told. This French troop, which was, and still is, on duty at the Prefecture of Police, has thus been made use of to arrest our friend, in a palace which had for the time become a French barrack, and to conduct him, where? This we shall, no doubt, know.

In the meantime, is it possible to separate the action of a French troop from that of the French Prefect of Police, at whose office this troop is on duty, especially when it only acts, as we know, upon orders given in the French language, and proceeding from the Prefecture? What will any honest man think on this point; what will all Europe think of it; above all, what will your Excellency think of it? This question, General,

it is not for us to answer. Our two first witnesses were respectable ; we will not speak of the declaration made by the prisoner himself. Those which we bring forward now wear the epaulettes of your army, and have even received them since the period of which we now speak.

We must leave your Excellency to judge as to what initiative such facts will allow you to take in a question of humanity, for which you have manifested, from the first, such generous and sincere sympathy.

Your good faith has been shamefully deceived by unprincipled men ; our task was to undeceive you, and we have done so.

Allow us, General, to express to you again our reliance on your good wishes, and on your authority, as well as our feelings of high consideration.

(Signed) CHARLES MEYRUEIS.
LEWIS H. J. TONNA.

SUNDAY, DEC. 2.—This day a good deal of light was thrown on the participation of French troops in the arrest. The following extracts from our friends' journal contain facts derived from an undoubted source :—

The French Prefect of Police, a *chef de bataillon*, an amiable and respectable man, is tired and disgusted with the part he is made to play. We learned from our informant that he declares he has not signed a single warrant for an arrest, but does not interfere with his subordinates. One of these, a Frenchman, M. Mangnin, is the son, if we remember right, of the Prefet de Police in Paris, at the downfall of Charles. The other subordinate of the Prefect is an old *employé* in the Gregorian police. His official title we do not know, but he is the real Perfect of

Police, and is, in fact, Governor of Rome, to use the expression of our informant. His name is Benvenuti, a hard, inflexible man, who has abused the Prefect's name and signature. The Prefect, it is said, has had some altercations with him, and even threatened to arrest him; to which he is said to have replied, "If you put me in the Castle of St. Angelo, the Cardinals themselves will come and take me out." It is difficult to understand how M. Rouxeau can put up with such a position, as he shares the indignation which is felt by the City and the Army at the daily proceedings.

You will remember we have been told that the French Prefect had nothing to do with Achilli's arrest. In answer to our positive assertion to the contrary, M. de Corcelles has said that the Prefect had told him that no trace of Achilli's arrest appeared in his "*Régistres matricules*"* (see page 84). From what we hear to-day, we can believe this statement, since the Prefect, it now appears, allows an anonymous, arbitrary, and inquisitorial police, the police of the priests, to act covered with his responsibility, and supported by the gallant bayonets of Vincennes. Even if it be attempted to deny the responsibility, can one deny that his office is the source from whence these odious proceedings emanate?"

MONDAY, DEC. 3.—Mr. Tonna being compelled to-day to return to England, our friends went together to the Castle of St. Angelo, to receive from Capt. Gennari Dr. Achilli's receipt for a small sum of money they had left for him. They ascended the

* *Régistres matricules* mean forms taken out of a book (as a check is taken from a banker's book), leaving behind what either is the exact duplicate (matrix), or states the same facts briefly.

long staircase previously described. The grating was opened by a French Grenadier, who at their request rang the bell for the Roman gaoler. Two gentlemen were walking up and down the court within the grating.

The gaoler came down, and they asked him for news of Achilli. Before he could answer, one of the two gentlemen, who overheard, exclaimed, "Achilli, oh, he is very well; I have been his fellow-prisoner for twenty days. I was arrested for a public occurrence in Rome, on a day when I was away from the city altogether."

The gaoler confirmed the statement about Achilli's health. He offered to take up their cards to him, and to bring them back a word in reply. This man assured them that he was most kindly disposed towards our friend; and this spontaneous offer, as well as the tone of his voice and the expression of his face, gave an assurance that this was really the case. While he was gone to the prisoners' cells, Achilli's fellow-prisoner, who is kept, not *in segreta*, but *alla larga*, and is therefore allowed to walk in the court, told us that Achilli was perfectly calm, confident that no crime could be laid to his charge; that up to this time he had undergone no examination (compare this fact with Mr. Petre's statement, page 102), and that his companions

in misfortune, Colonel Calandrelli and a Republican priest, and others, were in the same position. “*Siamo rovinati*,” he added, speaking of his country.

Mr. Tonna had intimated in the card he had sent to Achilli that he was about to leave Rome; he sent a message back, asking him to try and stay some days longer, and sent his love to them. They then left the Castle. No means of getting the Pope’s permission to see him, and no means of seeing him without it! During the day a note was brought to our friends from Achilli. “We make,” says the journal, “no comment upon it; our friends will be able to appreciate its spirit!” It is subjoined:—

DEC. 3, 1849.

MY DEAR FRIENDS,

Your coming is a great comfort to me. I have heard how much our good brethren have exerted themselves on my behalf. For which cause I thank the Lord, inasmuch as my faith is strengthened by their and your kindness towards me. I was told of your visit directly through the kindness of that good old man to whom you gave your names. Oh, how I should have liked to embrace you, and all three to bless the Lord in this place, where He Himself has allowed me to be brought, for reasons which are known to Him alone, and where also I have had so many consolations, which I will tell you of when I shall have the happiness of seeing you again. Oh, how good the Lord is! My tribulation has, thanks to Him, so many and so great compensations, that my enjoyment

surpasses my sufferings, and I have only to thank him for all that He does.

My dear Brethren, you are come into a country which now, through the Divine mercy, begins to open its eyes to the light of the Truth; but you will still find the souls here in doubt and uncertainty. But, oh, what a future preparing, in the Providence of God! I more than others have had opportunity hitherto to admire the secret plans of that beneficent Hand which humbles the people and raises them up again; prostrates the nations down to the ground, and soon raises them up to the skies. You are in that country, where now a prodigy is being wrought, which is the work of the Lord. Praise Him who is walking through these regions! Adore the decrees of His knowledge and of His love! If He graciously permits me to walk with you in this place, I shall myself be able to show you the traces of His beneficence. In the meantime, let us unite our prayers at the Throne of Grace, because He is able to raise up, even out of these stones, children to Abraham.

I am in very good health, and in excellent spirits, waiting always for the events of God's Providence. Greet our brethren from me. May the Lord be your counsel and your help in all which you propose to do for His glory. May the Lord permit us again to embrace each other! Adieu.

To my dear friends, Mr. TONNA and M. MEYRUEIS.

The same day, Mr. Tonna and M. Meyrueis completed their united journal, and the former left Rome for Civita Vecchia, from whence he proceeded, by Paris (where he saw Lord Normanby and the brethren of the Alliance), to England. A few days after his arrival he wrote the following letter. It

gives several details which have, for that reason, not been inserted in the foregoing narrative :—

L. H. J. TONNA, ESQ., TO SIR CULLING EARDLEY.

LONDON, December 17, 1849.

MY DEAR SIR CULLING,

I think I cannot do better than throw into the form of a letter to you, the substance of the information I have obtained, with my friend Mons. Meyrueis, respecting Dr. Achilli.

The Roman Correspondent of the *Times* unreasonably argues, that because I did not communicate to him the result of my researches, these researches must necessarily be of an unfavourable character. I had other motives for not wishing to avail myself of that gentleman's pen, of which, I regret to say, he makes so able and so dangerous a use. His confidence in his own special sources of information may be great, but this confidence will not long be shared by the reading public in England, when they find that he was led to give currency, in the columns of the *Times*, to so absurd a story as the assassination of the nun at Viterbo. When a public writer circulates a story which attacks a man's character, we have a right to expect that he has well tested the evidence on which it rests; and how much more so, when the life and liberty of the accused are at stake, and he a helpless captive, forbidden all defence, all reply!!

In the Correspondent's last letter, dated 4th December, he states that these charges have been abandoned: the fact is, and it is important, the Government say that they never for a moment entertained them. Mr. Petre, *Attaché* to the Legation at Florence, and resident at Rome—a Roman Catholic gentleman, who naturally looks with no favour on an apostate priest—informed me that when the first stir was made in England and France, persons very hostile to Achilli informed him that *rumours*

of this kind were current in Rome, but *were not believed by any one*. The Abbé Guidi, at the head of the Bureau des Affaires Étrangères, states that some charges of *delitti tenui*, slight crimes, had been brought against him, but abandoned as untenable—(would the seduction and murder of a nun be called a *delitto tenue*?),—and that he was exclusively attached as a priest who had apostatised and contracted marriage, which, of course, is "immorality" in the eyes of Rome. Finally, M. de Corcelles informed me, in the presence of General Baraguey d'Hilliers, that although some "*soupons*" had been entertained against him, of these he was *absous*. That these suspicions were evidently groundless, M. de Corcelles himself remarked, from the circumstance of his having held responsible positions in the Church after he quitted Viterbo. I trust the Correspondent of the *Times* at Rome will be on his guard, and not henceforth trust any "inspiration"—an expression often employed by him—of the nature that dictated the Viterbo story.

With regard to Viterbo, I may here mention, that no trace or shadow of such a story is to be found there. It is not even a romance founded on fact, but as pure a fiction as Orlando Furioso. To use the expression of a Roman lawyer, the whole story is *falsa di pianta*—a root and branch lie.

Padre Achilli is well remembered in his native town, and the anger which some of the inhabitants feel at his apostacy, has not effaced from their minds the recollection of his unblemished character, his sweet and engaging manners, his commanding talents, his open-handed charity. They also remember his uncompromising firmness in resisting, as soon as he himself came to a position of influence, the abuses which existed in the Dominican convents. The Church of San Matteo was repaired and renovated out of the funds which he rescued from being squandered in the indulgence and ease of his cloistered brethren. For this

he was extolled by all Viterbo, and hated by the friars ; and thence arose the "*soupçons*," the "*delitti tenui*," which were endeavoured to be raked up against him. A story was got up against him of an indiscretion. It was sent up to Rome ; treated with utter contempt, no judicial proceedings ever took place, as all bore witness to its being a calumny. On the contrary, he was promoted at Viterbo in the room of one of his accusers ; and afterwards received further advancement at Rome itself. The young woman whom they endeavoured to slander is now living at Viterbo, married, the mother of a large family, and highly respected ; she speaks of Padre Achilli with the utmost gratitude and respect, as one whose Christian charity had helped her at a period of great distress and trial.

The real cause which led him at an early age to enter the Dominican convent is not indeed without a touch of romance, but of a sad and affecting nature. His father died young, leaving two children, Giacinto, and a sister a year younger than himself—a beautiful girl, who had grown up with him in the tenderest affection. At the age of fifteen, she died, and her brother was for some time in a state bordering on distraction. The poor mother never recovered the affliction, but followed her daughter to the grave a year after ; and Giacinto Achilli, feeling his home desolate, and being naturally fond of study, hastened to seek for comfort in the recesses of the cloister. He found it for a time ; for, until his conscience became disturbed with scruples as to his faith, he was very happy in the full indulgence of literary tastes. It is interesting to remark, that he succeeded in founding a Professorship of Sacred Scripture at Viterbo, and was himself the first to fill that chair, which still exists.

His subsequent residence at Capua, his election to be Prior of his convent, his gradual discovery that the theology he was teaching was false, his evangelical preaching and consequent persecution by the Inquisition, his flight

to Corfu, and his spirited and able letter to Pope Gregory XVI. as soon as he was safe under the British flag,—all these are well known, and I will briefly relate the circumstance of his going to Rome, and of his subsequent arrest.

In the month of December, 1848, he met me in London, with a countenance full of joy, saying,—“The Pope has quitted Rome, I must instantly return there bearing the Gospel of Jesus Christ.” He accordingly made preparations for departure, and arrived in Rome early in February. You have seen all the letters he wrote during his sojourn in Rome. The information I have obtained in Rome itself confirms minutely all that he related to us. He distributed the Scriptures widely, and invited those to whom he gave them, to meet him again or visit him; and his house was, consequently, so constantly filled with inquirers, that he often found little time for his meals. But he never preached in public (as the Roman authorities stated), because, acting with great prudence, he determined to follow strictly all existing laws, and he, therefore, waited for the actual promulgation, by the Constituent Assembly, of the decree granting full protection to all religious opinions. He did not found schools, of which they accuse him, simply because he had not time to do so. He has not even been accused of meddling with politics; I need not, therefore, allude to the subject, further than to say, that a seat in the Assembly and high office were open to him, but he declined it all, saying he had another mission to accomplish.

On the 24th June, he was married to the daughter of a British officer, in the presence of the little Church or company of believers, with a liturgical service, and agreeably to the laws of the existing Roman Republic. The ceremony was performed by a converted Roman Catholic priest, and the *atto*, or certificate of marriage, bearing the seal of the congregation, and signed by the contracting

parties, the minister, and the witnesses, has been deposited in safe hands. I have seen and copied the document.

On the 15th July, the French entered Rome, and it would have been well had he then fled; but, to all entreaties he replied, that he was perfectly guiltless, and that where French rule existed, it was impossible for him to be touched merely for religion. Other parties who were daily arrested were political offenders, but he considered himself quite safe until the arrival of the Pope, when, of course, he must quit Rome.

Now for the circumstances of his arrest; but, first, let me recall to your mind the statements which have been made from Rome to the French Government, and by the French Foreign Office have been frankly communicated to yourself. "Ni la force militaire Francaise," you have been told, "ni les deux agens Francais, qui participaient sous les ordres du Ministre de l'Interieur Romain à la police Romaine, *n'ont concouru en rien à l'arrestation du Dr. Achilli.*"

This statement is very distinct and explicit. Compare it with the real facts of the case, which I will now lay before you. Let me first observe that the use of the name of the French Prefect is attested by Madame Achilli, whom I saw at Leghorn, and two other witnesses, as well as by the prisoner himself, although he has had no communication with the others. The fact of the military escort coming from the Prefecture is witnessed by two French officers; and ere this, I doubt not, that my friend M. Meyrucis has found out and seen the very Corporal who headed the party, and from him some valuable details will be obtained.

Immediately opposite to the splendid Palace of the Borghesi, in the Piazza of the same name, stands the Palazzetto or *Palazzo della famiglia Borghese*, which, in the palmy days of that princely house, was used as a residence for their numerous retainers and domestics. A gateway, with a long vaulted passage, leads to an oblong

court of considerable dimensions, round which run three tiers of wide galleries, supported by arches, and in these galleries doors and windows are placed alternately—one, two, or more of these chambers being let as residences to tenants of respectability.

On the second floor of this building resided Dr. Achilli, in the month of July, in the chambers numbered 8, 9, and 10, but of which No. 9 was the entrance in use. On the evening of Sunday, the 29th of July, his little family party, consisting of himself, his wife, his brother-in-law, Mr. Hely, and his widowed sister-in-law, Signora Dolci, formerly Miss Hely, assembled, after the evening meal, round the bed-side of Mrs. Hely, for family worship. She had long been confined to her bed by the illness whose fatal termination, in August, was accelerated by the agitating events which I am about to relate. In the course of his prayer, Dr. Achilli prayed much for his poor country, alluded to the trying times in which they were placed, and asked for a special blessing and direction for each, according to their respective need.

All then retired to rest, except Mr. Hely, who remained for some time tending his sick wife, and had not begun to undress himself, when, between the hours of eleven and twelve, he heard footsteps and voices; and soon he was startled by a loud tap at the window, which opened on the gallery. "*La polizia!*" answered a gruff voice to the alarmed inquiry of the invalid. "The police! admit us instantly!" and the demand was followed by a loud ringing at the door No. 9. Mr. Hely opened the door, when three men immediately entered, whom he at once recognised as the *sbirri* of the notorious band commanded by one Galanti.

"Who lives here?" asked the foremost of the *sbirri*.

"I, Mr. Hely, a British subject, with my family;" and he placed in their hands a protection, signed by Mr. Freeborn, and bearing the consular seal in wax.

"But we want one Achilli, who lives here—Domenico Antonio Achilli."

"A Signor Achilli lives here, but his name is Giacinto."

"Not a bit of it: his name is Domenico Antonio. We are agents of the Police; *we come from the French Prefect*, and he must come with us instantly."

Dr. Achilli, roused by the noise, had hastily put on some clothes and made his appearance, and assured them that they were mistaken; that his name was Giacinto and not Domenico Antonio.

"You are a liar!" exclaimed the ruffian; "you'll deny your own name, will you? Come along to the Prefect, and come instantly, or we'll find means to make you."

"Since it is only a question of the identity of my name, I will put on a coat and follow you to the Prefect."

At these words, a cry of terror escaped from Madame Achilli, who was anxiously listening at the door, but who was not seen by the sbirri, as they did not attempt to enter the bed-room. "Who is that woman?" cried the three together: "a woman in his bed-room!" and a coarse allusion to his being a priest and a friar rudely followed.

Dr. Achilli made all speed to end this distressing scene. A hasty adieu to his wife, a whisper to his brother-in-law to destroy a manuscript tract which was on his desk unfinished, and he told the sbirri that he was ready to follow them.

But another scene was going on below. In the lower and first story of the Palazzetto were quartered the Voltigeurs, or Light Companies of the 25th Regiment; and Adjutant Gandon had just returned to his quarters, with Sub-lieutenant Deschamps, and stepped into the *loge du Concierge*, or porter's room, to the left of the vaulted entrance. Hearing some stir, they came out, and were startled by seeing drawn up under the archway a

Corporal's party, whom they at once recognised, by their green epaulettes, as Chasseurs de Vincennes—a fine corps of riflemen, raised by Louis Philippe, and before the last Revolution called Chasseurs d'Orleans. Skulking under the wall, Gandon saw a brigand-looking figure, armed up to the teeth, whom he recognised at once as a Roman sbirro, and loudly exclaimed, "*Qu' est-ce que c' est donc ? est-ce qu' on arrête comme c' a à minuit dans une caserne Française ?*" "Are French soldiers to act as gendarmes to this police?" and, with loud exclamations of indignation, he proceeded upstairs.

The other sbirri, who had not yet effected their entrance, ran to meet him, and endeavoured to calm him, saying, "*La Polizia ! Giustizia !*" At this moment, a superior officer made his appearance in the gallery, and ordered the men of the 25th not to interfere.

It was time he did so. Roused by Gandon's voice, they were already ascending the stairs, and their words and looks boded no good to the wretched sbirri. But the power of discipline prevailed ; and at the officer's command, they all sullenly returned, and Gandon joined his friend. The latter was in conversation with the Corporal of the Chasseurs, an intelligent young man, who replied to the remonstrances with which he was assailed, *that he obeyed his orders, that he came from the Prefecture of Police, where he was on guard.*

In a short time, steps were heard on the staircase, and Achilli came down with the sbirri. *The Chasseurs de Vincennes surrounded him, and carried him off.* As he walked away, perfectly calm and unresisting, the porter of the Palazzetto, who had witnessed the proceedings, exclaimed—"They have carried off the best man in the house." Where he was first taken to I do not know, but in a few days his friends found out that he was in the Inquisition.

He was placed in a damp dungeon ; from whence he

was removed, on the remonstrance of Mr. Freeborn, the British Consul, to the Castle of St. Angelo.

There he was at first placed in a room under the roof, where the heat, always insupportable, was likely to be soon fatal from the sudden change of temperature. On another remonstrance from Mr. Freeborn—whose ever-active and judicious exertions have been unceasingly employed in our friend's behalf—he was removed to more healthful quarters.

You are aware that all our attempts at seeing the prisoner were in vain. The Cardinal Vicar referred the question to the Pope, and the Pope has positively and personally refused.

I shall take no notice of what is said by the Roman Correspondent of the *Times*, of the prospect of Dr. Achilli's liberation—as that is an affair to be settled with the French Government, and respect to that Government requires that the duty of France should not be made matter of argument by Dr. Achilli's friends, before the subject has been formally laid, with all the evidence, before the President of the French Republic. * * *

Ever, my dear Sir,

Yours very faithfully,

LEWIS H. J. TONNA.

To Sir CULLING EARDLEY.

To resume the Roman proceedings. On the 8th December, M. Meyrueis waited on M. de la Tour d'Auvergne, Secretary of Embassy, to hear tidings of the General, who, he found, was not yet returned from the Pope, at Portici. He had a long conversation with the Secretary, in the course of which a fact transpired, which M. Meyrueis con-

siders it important that the friends of Dr. Achilli should know. M. de la Tour d'Auvergne stated, that General Oudinot was asked to lend his concurrence to the arrest of Dr. Achilli, and that he refused it. There cannot be a stronger proof that French participation in the apprehension was utterly unwarrantable. If, during the French occupation, the Pontifical Court has had a strong friend—most persons think too strong—it is General Oudinot. If he, then, condemns the step, who can defend it? The Papal authorities took good care that neither General Oudinot, nor his military successors, should know that the soldiers had been thus unworthily employed. Had he known it, no one can doubt—least of all, those members of the Deputation who conversed with him in Paris—that the same man who refused the open use of a French force, would have vindicated French honour, when that force was fraudulently obtained.

DEC. 12.—General Baraguey d'Hilliers returned from Portici, and M. Meyrueis hastened to see him. The following is an extract from his report:—

The General has obtained nothing from the Pope in favour of our friend, and to the simple and plain expression of this result he only added, that they were very ill disposed to him at Portici. I am ignorant on what point he insisted for the deliverance of Achilli, and in what point of view he has put it. I fear much, that,

not having obtained the political success he so much desired of the Pope's return, he has not judged it opportune to say much for us. But here is something that will surprise you, at least at the first moment. When I asked the General if he had received our letter of the 1st, at Naples, he replied that he had. When I said to him, somewhat quickly, that our letter established with certainty what he absolutely contested before his departure for Portici, he replied to me, that he did not deny it; but that my presence here and my proceedings were known, and that this was more unfavourable than useful to the cause of our friend, hindering what he could have done himself. I said to him that our proceedings were entirely justified by the falseness of the information that had been transmitted from hence to the Government before our arrival. We had been able,—1st, to throw light on the perfect morality of Dr. Achilli, recognised by his enemies themselves; 2nd, to prove that he is only the victim of religious persecution, which our Government has publicly declared should not be exercised here under our flag—(it is the tricolour flag which floats at the gate of the Palazzo Madama, where is the Roman Police, as well as the French Prefect, and also at the entrance of the Castle of St. Angelo); 3rd, the participation of the authorities and of the troop of French Chasseurs at the arrest of the Doctor. I added, that I believed that we had held, in our proceedings, all that reserve which we had promised to observe, and, without doubt, no one could accuse us in that respect. "Not the least in the world," said the General with great kindness; "but I tell you very frankly, that if you retire, I can do more than if you remain." "But what hope can I place upon these words?" "Oh, I promise nothing—but, perhaps, I may be able to do more than I say, if you leave me the field free. I would not use an expression that would wound you; but . . . you embarrass me. . . . Reflect upon it; my good services, you understand me,

are always ready for you ; but for the good of your friend it is better that you should leave this place. Think of it, and come when you like to give me an answer."

Such was nearly our conversation. From the first moment, I felt I could not resist the *ultimatum* of the General, and my reflections since that moment, as well as the advice of some friends (one above all), have confirmed me in that impression, and have changed it into a resolution, except in case of the General's giving way to the objections which I intend to present to him to-morrow, with a plan of capitulation. The following are nearly my reflections. If the General, more diplomatic than he confesses to be, is, *au fond*, indifferent to our cause, and wishes to get rid of it (not of *me*, who serve it, but of the cause itself), he will find in my resistance to his demands a pretext for declaring himself neuter, perhaps hostile, and also to throw upon what he would call my stupid obstinacy the responsibility of the evil that might arise. If he is really disposed, at the bottom of his heart, to do all the good actions for which we have furnished him with the justification by our information,—if, above all, he desires to gain so much more honour, as he would, if he were more independent in his actions, my resistance in throwing an obstacle in the way of this last satisfaction might stifle in him all good will. . . . As for me, my presence here is not of much importance. It is a pleasing consolation to our friend to know it, and that is much ; but I cannot be of any positive use to him,—above all, in case of a rupture with the General. As to gaining information, we have gone as far as possible (I could not discover anything more about the Chasseurs de Vincennes), and what we have is sufficient to establish the facts of which the certainty was necessary to us. Finally, in acquiescing in the desires of the General, I continue the mode of dealing with this affair that has been pursued throughout—that is, one of respectful co-operation with our Government ; and by this

new act of submission, I throw upon him a moral responsibility, from which (though he has promised nothing, he cannot withdraw entirely, inasmuch as he gives me to understand that he will take the initiative, as soon as, by my withdrawing, I shall have given this character to his proceedings. . . . My idea is, however, only to beat a retreat as far as Florence, and there to wait for news from England and Rome.

DEC. 13.—M. Meyrueis reports a new incident in the imprisonment as follows :—

Yesterday, Mr. Freeborn had heard that Achilli had been denounced to the Cardinal Vicar, by a prisoner (accused of the theft of the medals in the Vatican, where he had been employed), as preaching the Gospel to his companions in prison, and that orders had been given that he should be confined separately (*au secret*). I heard, myself, to-day, from a sure source, that this is done, and that the state to which our brother is reduced, is the most rigorous. But I have *full confidence* that God will not permit his faith to be shaken. Mr. Freeborn has seen the General this morning, and spoke to him of this sorrowful circumstance, and entreated him, even in the name of his own Government, not to allow our friend to be treated in this way. I was not sufficiently sure of the fact when I saw him yesterday, to insist upon it much. I contented myself with announcing it to him.

SATURDAY, DEC. 15.—M. Meyrueis thus reports his second interview with the General :—

You know that I had to give him an answer. I went yesterday to his house for this purpose, but, being occupied with his despatches, he was not able to receive me. I have

just now left him, and I must tell you that I am more satisfied than I was the day before yesterday. The General's manner towards me really does not allow me to doubt the sincerity of his good dispositions, unless I suppose him the most false of men, which I cannot in my conscience do. His position is false—that is the evil. I announced to him my intention of submitting to his wishes—following in that the plan which was adopted at Paris, from the very first, by Achilli's friends. He expressed his approbation, and renewed his assurance that it was the most useful step for me to take in our poor friend's favour. I asked him what had been the Pope's answer. His Holiness said, “that Achilli was a *cattivo soggetto* who had done a great deal of harm to religion, and would do more if he were free.” The General added: “I cannot, I ought not to tell you more.” I said to the General that we had expressed to him, since our very first interview, our little confidence in the clemency of the Pope, of which he spoke to us, and that our hope was in him and in our own Government. I asked whether the result of the information we had obtained at all modified his views, and the instructions he had received. To that he answered, that he would not change his ground; that he did *not* accept the responsibility of France; that his information, which differed from mine, allowed him to keep his position. I pressed him a little on that point, saying that it was a question of facts; that he could not, whatever were his instructions, maintain himself in any position when the evidence of facts was against it. He stopped me by saying, that he was not obliged to give me the motives for his resolution; that he should adhere to it; that he had promised sympathy and good offices; that he would not vary from this; that my departure would facilitate his acting; and he added in so many words, “Tell your friends that I promise you my sympathy and my good offices for Dr. Achilli—that General Baraguey d'Hilliers is a

man who, when he promises a grain, gives a pound . . . that I will defend their friend's interest as they would themselves." He also said, "that the French Government could only *substitute itself* for that of the Pope in this matter, if things changed—if he received fresh orders from Paris. Then he would see what he had to do." His tone in saying that seemed to say, "and that is not at all impossible."

I told him that I was going to Florence; that if there was anything new he would see me again. To which he answered, that I should be welcome. And thanking him for the kind reception he had always given us, I took my leave.

WEDNESDAY, DEC. 19.—M. Meyrueis thus writes on the eve of quitting Rome :—

* * * I have hardly time to finish this letter, and I cannot tell you so much as I should wish. I am very sad at leaving this city. I yesterday saw Admiral Baudin (who commanded the French fleet off Civita Vecchia). He leaves to-morrow for France, and can therefore only recommend our friend to the General. He was very much interested and astonished at hearing the fact, for M. de Corcelles had told him that no one had been put in prison with the assistance of France. As I was talking to him, his son entered, and hearing of what we were speaking, he said that he had just left M. de la Tour d'Auvergne, who was going to the Cardinal Vicar about Dr. Achilli, to obtain from him the assurance that he should not be placed in an unwholesome room. Though it was a small thing, it pleased me to see that the General took some steps in the matter.

This morning I have seen the Chargé d'Affaires of the United States here, to whom I related the whole affair, which he already knew in part, and in which he had

already interested himself; so much so, that he has spoken of it to the General, whom he knew in Paris and in Algiers. He is the son of the former Ambassador at Paris, Mr. Cass. He told me that the affair was a serious one, and that the Government of the Pope *had absolutely declared that they would not liberate Achilli*.

From another person, whom I cannot name to you, I heard these words: "This man will bear the weight of all the Revolution." You may easily judge under what anxiety I am leaving Rome. No remedy can be found but at Paris. A precise order must be sent to the General.

The next day M. Meyrueis left the city for Civita Vecchia, from whence he addressed to General Baraguey d'Hilliers, on the 21st, a letter couched in the strongest but most respectful language. A more irresistible appeal to the hearts and honour of Frenchmen, could not be made, than by the publication of M. Meyrueis's letter to the General.* "General," says M. Meyrueis, "it is evident to me, that the occult power which used our soldiers as its secular arm, had no other effective force but their agency. And who placed them at its service, and that not in this instance alone? (for those brave fellows often shuddered with indignation at their work, as you, General, are perfectly aware)—who

* I would publish this admirable letter, but my pamphlet is already so long that I am afraid to introduce it. I sincerely hope that it will be published by our friends in France.

but the French authorities ? Now, it is impossible in good faith to admit the irresponsibility of the person who contents himself with washing his hands, even though he may say, ‘I am innocent of the blood of that just man.’

“And does the responsibility stop with the agents ? No, it ascends logically to the Government which had promised at the Tribune that such scenes should never be witnessed.” The writer then calls upon the General to claim from Paris liberty to put an end to this abominable iniquity. “The liberation of Dr. Achilli,” he adds, “will do you a great honour, General ; and whether on the part of enlightened Christians of all communities, and of all nations, or on the part of all men of right feeling, or on the part of *all good Frenchmen*, it cannot but be hailed with acclamations of applause.”

In the meantime, the General had been as good as his word ; for on Thursday, Dec. 20, while M. Meyrueis was quitting Rome, the French Government had received, in Paris, a telegraphic despatch, *viâ* Toulon, from that city. The General announced to the Minister of Foreign Affairs, that the Roman Government had, at length, determined to set Dr. Achilli at liberty, conducting him to the frontiers, provided the British Government, and his friends in England, would engage that he should leave Italy.

Thanks, too, to modern facilities of communication, on the morning of Saturday, December 22, while M. Meyrueis was composing his report, in much anxiety of mind, on board the St. George steamer, in the Mediterranean, the gratifying intelligence above referred to had reached Devonshire from Paris. Lord Normanby, the British Ambassador at Paris, had, it appeared, without a moment's hesitation, written to Dr. Achilli with his own hand, informing him of the consent of the Roman Government to his liberation, and urging him to come to Paris the moment he should be at liberty. The French Government had expressed themselves satisfied with this step of Lord Normanby's, as the fulfilment of the condition required by the Pope from the British Government.

Dr. Achilli's friends in England, in compliance with Lord Normanby's wish, immediately wrote to him, begging him to come immediately, *viâ* Paris, to England. This letter was sent to the British Embassy in Paris, and from thence, through Sir George Hamilton, our Minister at Florence, to Mr. Petre, the British Diplomatic Agent at Rome, to be delivered to the prisoner.

Within three or four days, however, by regular post, the news arrived in England of the strong language, already mentioned, of the Pope to General Baraguey d'Hilliers, about the danger which would

result to religion from setting Dr. Achilli at liberty ; together with the intelligence of his subsequent solitary confinement. The apprehension could not but force itself on the mind, that the proposed intention to liberate him was only a *ruse* to gain time, as dishonourable to those who employed it, as it would be insulting to the statesmen deceived. This anxiety was communicated to the Foreign Minister in Paris ; but the reply was most decided, that the Government knew of no hitch in the arrangement made between the French and Roman Governments ; that it was not likely that any obstacles should be known in England, when they had not been reported to Paris by the French agents at Rome ; and that the Government had no reason to doubt that the prisoner was already on his way to join his French and English friends.

Dr. Achilli's friends could only say that they hoped the Government might be right ; but that, from what they knew of the character of the parties to be dealt with, they retained their apprehensions. They would, however, respectfully await the result.

That result was known in Paris about January 10, 1850, and was quite in accordance with the expectations of Dr. Achilli's friends, who knew that the Court of Rome shrinks from no deception which

will answer its purpose. The letter of Lord Normanby to Dr. Achilli, and the concurrence of the French Government in the conditions of the Cardinals, had arrived in Rome towards the end of December. General Baraguey d'Hilliers, believing that he had to deal with men as upright as himself, instead of opening the prison doors at once, and reporting to the Pope that he had done so, thought it more courteous, and therefore preferable, to write first to the Pope at Portici, telling him that the conditions were accepted, and requesting him to authorise the immediate liberation. The Pope refused to do so, saying that he would take the subject into consideration upon his own arrival at Rome!!

This circumstance was known to the French Government, as has been stated, on or before the 10th January, and thereupon very decided instructions were instantly sent off to Rome, which appear to have arrived there on the 16th. "Letters from Rome of the 17th instant," says the Correspondent of the *Times*, "state that on the preceding evening General Baraguey d'Hilliers suddenly left for Portici, on the receipt of despatches brought to him by express from Paris. His journey was believed to be connected with the return of the Pope to Rome, which was anxiously desired by the French Government." What was the purpose of

this journey must be left to the reader's conjecture ; but, after an interval of two days, the General returned, and on the 20th despatched from Rome a telegraphic message to Paris, announcing,—but the liberated prisoner shall tell his own story.

DR. ACHILLI TO SIR CULLING EARDLEY.

PARIS, February 3, 1850.

MY DEAR SIR CULLING,

As you are anxious to know the particulars of my leaving prison, and of the manner in which I escaped from Rome (I mean the Rome of the priests, not my dearly-loved country), I will tell you frankly the whole circumstances.

I shall make my story more connected, by relating some of the events of the last days of my imprisonment, to enable you to know the state of things in general, and also my personal condition at that time.

My kind friend, M. Meyrueis, on quitting Rome, left me a few lines of encouragement, telling me how much cause I had for hope both from God and man. He assured me of the good dispositions of General Baraguey d'Hilliers, who had made him repeated promises of using every intercession with the Pope, beyond which point, at that time, the instructions of his Government did not extend. The affair was to be treated with "*des bons offices*." This may be quite right, I said to myself,—but with nothing but *good offices*, I shall remain in prison to the end of the chapter. And this I said with good reason, for none knew better than myself the evil dispositions of the priests, who would far rather pardon Mazzini and Garibaldi than me ; and let any one rather than me escape from Rome. Consequently, my hope in men was almost at an end, but my confidence in God daily augmented ; so much so, that from

my increasing faith in the protection of Him who can do everything independently of men, I began to reckon on my liberation as an approaching event, and I remember writing a letter to my dear wife, in which I spoke of it as certain.

On the morning of December 24—a day usually consecrated in Rome to the congratulations and good wishes of friends—my good gaoler came to me to say that an order had come from the French General, to allow me to have free communication with a certain Dr. Bambozzi and another person with him, whenever they might come to see me. The good gaoler, not knowing, as I did, who the parties were who had such ample permission, denied in every other case, to converse with me, endeavoured to persuade me that they were really two of my friends, who had by great exertions succeeded in obtaining what had been granted to no one else. But I was not deceived. The more so, when I knew the next day that the Adjutant of the Fort, a devoted friend of the priests, had asked and obtained from the Cardinals a confirmation of the order. I said to myself, Either this is an agreement and understanding between the Cardinals and the French General, or the Cardinals have performed one of their common manœuvres to engage and compromise the French authorities in a matter altogether in their interest. My fellow-prisoners, to whom I communicated my doubts, fully agreed with me. Eight days elapsed, and Dr. Bambozzi, announced with so great interest, had not yet appeared. This made my fellow-prisoners and myself constantly laugh at the name of my visitor and at his expected visit. On December 31, I was asked for by two persons, who announced themselves as “visitors.” The door opened, and in came a priest, in fact a *Monsignore*, whom I recognised from his purple tippet, and another person, both strangers to me. They received me with great gravity, and, after having looked at me from head to foot, made me a signal

to sit down. I then discovered that they were two judges, and knew the quarter that they came from. (I afterwards ascertained that the priest was Monsignor Bambozzi, the Fiscal of the Inquisition, and the other the Advocate De Dominicis, Chancellor of the Inquisition.) After we were seated all three round a table, the priest made a sign to the other to write, and began to dictate to him in Latin. "A certain man (*homo quidam*) appeared before me, who declares his name to be Giacinto Achilli, son of . . . born at . . . aged about . . . dressed (here follows the description of my dress from head to foot), committed to this prison, &c., who, being interrogated whether he knew why he was imprisoned, replied, 'I have been here for six months, and I do not yet know why I was arrested.' Interrogated if he knew by what tribunal he was now arraigned and examined, he replied, 'I wish to be informed.' And being told that he was arraigned and examined by the Magistrates of the Holy Inquisition, he replied, 'I am very glad of it.' Admonished to tell the truth and to recognise in this fact the justice of God and not the vengeance of man, he replied to the first part, 'I promise to tell the truth;' on the second he was silent."

At this point, he produced a quire of paper, covered with writing, and began to read the first page, from which I perceived that it was the minute taken down the second day of my imprisonment, by a judge of the Cardinal Vicar, consisting of a general interrogatory on the whole of my life—that is to say, my education, my studies, my public functions, my occupations, my journies, and especially that to the Ionian Islands, Malta, England, &c., till my return to Rome; what I had done during the Roman Republic; and finishing with my imprisonment. All this, confronted anew with numerous questions, formed the subject of my first interview with Monsignor Bambozzi and his companion. In a moment, the whole Castle of St. Angelo was full of the news, that the Judges of the

Inquisition, with special permission of the French authorities, had come to take possession of me. You can imagine the indignation felt, and the severe expressions employed against the priests and the French. I alone smiled in the midst of the universal excitement. Four days afterwards, the two Magistrates of the Inquisition were again announced. Thereupon, a new and very long interrogatory (still in Latin), why I had abandoned the Order of Dominicans, from which, up to the last day, I had received so many testimonies of esteem and goodwill, so as even to be promoted in my youth to the highest and most important posts with difficulty granted to the aged? Why I had afterwards abandoned the ministry of the Roman Church, my theological functions, the mass and other religious duties, showing myself thankless and ungrateful for my education, and for the interest taken in me at Rome? What complaint I had to make of the trifling correction received on my appearance before the Inquisition in 1842, the sole object of which was to recall me to the right path? Lastly, why I had left Rome and gone out of Italy to take refuge in Protestant countries, and made myself the subject of so much conversation, to the scandal of my best friends and to the fearful injury of my soul? This is the substance of the second examination, to which I calmly replied, with a few words to each question,—that motives of conscience had induced me to leave the Dominicans, to whom I still felt grateful for their kindness,—that I had done so with full licence from Pope Gregory XVI.,—that motives of conscience had also led me to leave the ministry of the Roman Church, and, far from being displeased with the Inquisition, I had tranquilly resigned to it all the charges of the ministry, and thereby declared, sufficiently for whoever chose to understand me, that thenceforward I did not intend to belong to that Church, any longer or in any manner, not regarding myself, in matters of faith, bound to any one but to God,

—lastly, my leaving Rome and going out of Italy had been a consequence of the foregoing antecedents ; it did not signify whether I went to the English or Spanish dominions ; wherever I was, I had led an upright life ; in other respects, I did not consider it my duty to render an account to any man. This was the purport of my replies, intending to speak at greater length whenever Monsignor Bambozzi entered upon questions of faith. But no questions of that sort were put to me ; indeed, when I tried to turn the conversation that way, he diverted it by some new question. The second interrogatory closed with personal civilities. He ordered the gaoler to let me take the air a little every day for about a quarter of an hour, on the terrace of the Castle, saying that he was perfectly satisfied with me, and that we were perfectly agreed !! I do not know with what truth he could say so, for my whole answers were nothing whatever but a rebuff to his questions, and my spirit showed itself throughout diametrically opposed to his. But the Inquisition has always been about as anxious for truth as Pontius Pilate before our Lord. At taking leave this second time, both my Judges shook hands with me, saying that they would return shortly. Eight days elapsed, when I was again asked for. “Here is Bambozzi!” cried my fellow-prisoners ; and I went down stairs laughing, when, in his place, I beheld a *Priest of the Oratory* alone, who was full of civility in receiving me. I perceived at once by his accent that he was not an Italian. I inquired his name and the object of his coming. He replied, that he was come to pay me a visit, and showed me his name on the title-page of a book : “Dr. Augustine Theiner, of Prussian Silesia, Professor of Ecclesiastical History in the College of the Propaganda in Rome.” He said that he was grieved at my present situation, but that all would be for the best if I would only be teachable towards God, and towards the Holy Mother the Roman Catholic Church.

This at once brought us to the question, whether the Roman Church alone had a right to be called Catholic. I maintained that the Roman was a Church, but not the Church, and by logical consequence could not be called universal, for the simple reason that Rome is not the whole world,—that the Pope was Bishop of the Roman Church alone, and not of the Catholic Church; the proof being, that many hundreds of bishops exist in the Church, some dependent and others independent of Rome, without reckoning all those Christian Churches which pride themselves on having no other bishop than the one mentioned by Peter, 1st Epistle, ii. 23. He asked me, smiling, what my Church was? I told him it was that of which St. Paul speaks, Hebrews xii. 23, “the General Assembly and Church,” &c. To a few other questions I replied to the same purport. He exhorted me to read that book of his, printed by the Propaganda, on which he had shown me his name, and thereupon we took leave. The book is a “History of the Reformation in Sweden,” written, it would appear, on purpose to blacken the fame of those Reformers, the good King Gustavus and the excellent Oloff Peterson, and to have the opportunity of using every description of epithets the most offensive against Luther. This work, as the author told me, has had the honour of being translated into French by M. Montalembert, and into English by Dr. Newman, who is also become a *Priest of the Oratory*. A second and third visit from Dr. Theiner, who came to me with other books of his own writing, which he eagerly requested me to read, were occupied with continual questions on the Roman Church, resting upon certain passages of the Holy Fathers to prove that it is the Catholic Church; and with my observations from the Fathers themselves, asserting that what they called Catholic was the Roman Church together with all others, those only excepted which deviated from the teaching of the Holy Scriptures and from the faith of Christ,—

the Roman Church being very different in the time of the Fathers from what it is in our days, especially since the Council of Trent; that the holy Fathers, if they were now living, would be the first to protest against the Roman Church and to separate from it; that a reformation was needed, before the present Roman Church could be called Christian, the Jewish and the Pagan elements having so prevailed in the doctrine and worship, that there hardly remains a shade of primitive Christianity; that let but the Pope undertake this reformation, we would be with him, otherwise we must remain separated; nor should his threats terrify us, nor his Inquisition rob the Christians of Italy of their faith or their union; that I had shown an example to the brethren how to propagate in this country the pure and simple doctrine of Christ; that the Bible, and the Bible alone, was sufficient to destroy the whole edifice of the Pope; and that the day when I saw reprinted in Rome the New Testament in Italian, and moreover beheld the avidity with which the Romans received it, I exclaimed, "*It is all over with the Papacy!*"

These and similar things I said to the good Padre Theiner with even greater frankness than I tell yourself. My heart almost leaped out of my breast with joy at having been able, in the prisons of the Roman Inquisition, to render this testimony to the truth and to the religion of Jesus Christ. "I am as happy as possible now," I said to several of those good friends who were with me in prison, and who asked me every time how I had got on with the Papal theologian. "I am only afraid that, perhaps, feeling how firm I am, he may discontinue his visits, and tell the Cardinals and the Pope that every attempt to bring me back to the Roman Church is useless." He had in fact, at his second visit, shown me a letter of the Cardinal Vicar, in which he appointed him, by the Pope's desire, to come to me under the guise of a visitor, to hold conferences with me, and to discover some way of recovering me to their faith.

At the end of each visit, however, I requested him to report all that I had said to him, adding that I was more and more firm in my purpose, and that if it pleased God that I should quit my prison, I should, with the grace of God, continue my mission with all the more vigour, from perceiving that it was acceptable to Him who had conferred on me the grace to suffer six months of very severe imprisonment for His name's sake. This, however, I said, let the Pope and Cardinals remember, that a scandalous persecution of this sort cannot and will not be excused, even in the eyes of Roman Catholics who, like ourselves, abhor religious persecution. My imprisonment, I said, must, if it does nothing more, at least bear the fruit of the perpetual abolition of the Roman Inquisition.

I was in the middle of the third visit of the Padre Theiner, in the full fervour of our controversies, when the Captain of the Castle came to inform me that two *Chasseurs de Vincennes* were arrived, to take me to the French Council of War, to give evidence in the cause of Signor Cernuschi, Deputy of the People under the Republic. I was not more surprised than my theologian, who was even more unable than myself to comprehend how I, separated from the rest of the world by virtue of the laws of the Inquisition, could be summoned before a military tribunal by a foreign authority. The Captain added, that there was the permission of the Cardinal Vicar. "Let us go in the name of the Lord," was my thought. The Padre Theiner accompanied me to the carriage, in which two soldiers armed with carbines sat by my side. The tribunal is held at the Ecclesiastical Academy,* in

* This is the great institution of the Dominicans. The Dominicans were the founders of the Inquisition. In this institution, it appears, the tribunal sat, which has broken down the discipline of that villainous establishment, and set its victim free. Glory be to the God of Providence and of righteous retribution! Surely there is a God that judgeth in the earth.

the Piazza di Minerva. The *Capitaine Rapporteur* was alone. He put a few questions to me about the person of Cernuschi, and said some other things to me He then remanded me to the Castle.

The next day, the 19th January, my theologian visited me again, and plied me with vehement arguments, which I answered with arguments still more vehement. Our subject was the bishopric of St. Peter at Rome, and the privilege of succession bequeathed to the Popes; Dr. Theiner all intent on demonstrating, and I on confuting, it. In the midst of the discussion, which had lasted some time (it now being nearly dark), my gaoler came to tell me that the two *Chasseurs* were come back again to take me to the Military Commission. "Farewell! Padre Theiner. Offer my respects to the Cardinal Vicar, and thank him in my name for your visits, which have given me real pleasure; I hope that both of us may derive profit from them, to confirm us more and more in the Word of God!" Having said this, I pressed his hand and got into the carriage between the two soldiers. This time the carriage was an open one, and, traversing the long street from the Castle to the Minerva, I saw and was seen by many persons. A novel sight indeed! A prisoner of the Inquisition held in custody by the arms of the French Republic! The *Capitaine Rapporteur* was very obliging, and I am sure felt personal sympathy with me. I will not repeat the conversations which I had with him. I will only say that I was greatly cheered, and I could not help feeling as if I were free and my own master. I determined to try if it were so. In an anti-chamber were several sets of military accoutrements. In a moment I had dressed myself *cap-d-pie* as a French soldier. The doors on to the landing were open, and the egress not guarded by a single individual. It was half-past five in the evening. I did what any one else would have done, and I did it with a smile. I descended into the Piazza di Minerva, passed through the *Strada Piè*

di Marmo, the *Piazza del Collegio Romano*, and walked through the *Corso*, disguised as I was. I changed my dress at —, where money was prepared for me. A carriage with post-horses was speedily ready, and a passport. At seven, P.M., I passed the walls of Rome, blessing the Lord, and committing to Him my country, my brethren, and that infant Church which will one day be an example to all the Churches, so that it may again be said of the Romans, that "their faith is spoken of throughout the whole world." In six hours, I arrived at *Civita Vecchia*, rested till daylight, presented several letters, and embarked on board a steamer of war. The whole of that day (20th) I passed in the port, engaged in thanking my God, and in praying to Him to provide for me in all respects. I wrote a farewell letter to the brethren in Rome, which I got a person to post. The next day we sailed for Toulon, and from thence I went to Marseilles, where I was unable to remain. I stopped, however, a day at Lyons, to embrace our excellent friend M. Fisch, and the other brethren, who felt as if they could not bless and thank the Lord enough for my unexpected liberation. Oh, what enjoyments has the Christian life, even on this earth! In my case, what I have suffered is now sweet and delightful to me. It is to my body like a dream, but a reality to my spirit. What a true interest we have in serving the Lord! I need not tell you the exultation of our beloved brethren in Paris. Already we have held many prayer-meetings to thank my first and true Deliverer. But I hope never to forget the gratitude which, under God, I owe to the dear brethren of the Evangelical Alliance, who have indeed set an example the most edifying of Christian charity. The Lord bless you all, my beloved friends, and recompense you through His grace in the great day of account! I had no claim whatever upon you; it was the charity of religion, the love of the brethren, which led you to exert yourselves in my behalf. Of such kindness,

faith was the motive principle,—that faith which justifies us before God, unto whom alone be glory and honour and blessing, through Jesus Christ our Lord.

I am, my dear Sir Culling,

Yours affectionately,

GIACINTO ACHILLI.

Will not every Christian say Amen to our brother's giving of thanks?

I will add no more, as Dr. Achilli will speedily be in England to answer for himself. In closing, I will only express the hope, first, that in speaking as I have done of the Court of Rome, I shall be understood as not for an instant believing that Roman Catholics in general have a fellow-feeling with its tyranny; and, secondly, that in avoiding, as far as consistent with my object, the publication of the acts and words of public men, my motives will be appreciated.

This work I commit in faith to God, in the name of my Lord and Saviour, who can, if he think fit, employ even such a simple narrative as the present for the promotion of His gracious purposes.

APPENDIX.

[As has been stated in the body of the pamphlet, one object of the publication of the following letters is to prove, by dates, that Dr. Achilli was an avowed Protestant several years before the Inquisition laid its hands upon him (July, 1847, under the pretext of being a Roman Catholic priest. But, apart from their value as evidence against that hateful institution, they are serviceable as a specimen of the sentiments of thousands of generous minds in Italy. May their number be increased, until all God's people shall have come out from the Church of the priests, that they be not partakers of her plagues!]

LETTER I.

TO GREGORY XVI.,

BISHOP AND SOVEREIGN OF ROME,

GIACINTO ACHILLI, MINISTER OF THE ITALIAN CATHOLIC
CHURCH.

HOWEVER my sentiments may be already known to you from several letters, written by me recently to your two Cardinals, Polidori and Lambruschini, still I regard it as desirable to make a more ample declaration of them to yourself, so as to throw greater light on my faith, and to leave no longer in doubt the form of religion which I follow and profess.

Believe not, Holy Father, that I am urged to this step by any feeling of resentment in consequence of the injuries done me in Rome by certain of your ministers, as if I wished to avenge myself thus for the hundred days during which, in the last year, I was shut up in the Inquisition without any just cause. May God pardon you your offences as entirely as I pardon you that act, though it brought upon me heavy sufferings! I have been enabled to derive benefit from it; and that which by you was designed for my injury, the all-wise God has turned to my advantage. So that now, reckoning up my account, I

find that far greater than my loss has been my gain ; that my sorrow has been turned into joy ; that the plot has turned against the plotters, to whom nothing has remained but the remorse of the attempt and the shame of a miserable result.

Holy Father, if you really fear God, you know sufficiently that He is not to be trifled with—in other words, one cannot lie to Him, nor purpose one thing and say another. Allow me, then, now to summon you into His presence to discuss your faith and my own ; for we are both equal before Him ; the Decalogue and the Gospel are equally imposed upon us both. Excepting these, I know no other law to direct me in my belief and in my actions ; and my persuasion is, that there should be no other for any one who would call himself a Christian.

Tell me, I pray you, whence you derive those of your dogmas which exist not in the Gospel, and those numerous doctrines which are not to be found in any book of the Scripture ? I am entitled to ask you ; for, after examining your lauded fountains of tradition, your theologians, and the Fathers, so dishonestly edited,—I have found superabundant fraud, both in interpretation, assertion, supposition, and inference ; for all seems to be concentrated in the object of making the Pope universal Sovereign, establishing him as head and lord of the entire Church, with full and absolute power of loosing and binding—that is, of destroying and building up,—declaring his Church, as a spiritual kingdom, superior to every State, to every people, to every dynasty ; so that, according to this theory, the power of the Pope is made to absorb every other power, from that of God Himself, who alone in other times judged men to life or to perdition, down to that of the lowest baron, who can only have from the Pope the legitimate power over his vassals.

Such fables might be told in the happy times of Gregory VII. ; and then it was that they were coined, with the design of extending the Papal mantle over the whole world, subjecting to him, as far as possible, the kingdoms of Europe and Asia. Such was the design of the Crusades. Such was the object of the foundation of the numerous Orders, — a race enrolled, under various devices, for the purposes of the

Popes, and sent to the most remote countries to preach, together with the Gospel, the primacy, the sovereignty, the infallible, irresistible, fearful omnipotence of the Most Holy Bishop of Rome; under pain, if they did not, of being severely punished, and with the certainty, if they did, of being rewarded, after death, with the honours of the altar. History, Holy Father, teaches us this whenever we read it with the necessary discernment. These Orders, however, increased, spread, and were laden by Rome with privileges, exemptions, and even riches; for the monks, even more than the priests, played the Papal game, related to the nations the holiness of the Popes, how the Holy Spirit chose them, and how Christ and the Virgin conversed with them familiarly. Happy whoever could obtain an *Agnus Dei* or other favour; for an Indulgence, silver and gold were spent without restraint. Hence the immense riches which, from every quarter, showered upon Rome, and rendered the Popes proud, their courts insolent, their city the most beautiful in the world.

But times changed; that is to say, many well-informed persons amongst the faithful, perceived the imposture of these sellers of Christ; and first with words, afterwards by acts, revolted against the disorder which not only blinded them with error, but spoiled and oppressed them. And now came the epoch of the Reformation—of that religious rising which, excited by God, and guided by the Spirit of the Lord, succeeded in enlightening and persuading half Europe to separate from the theories of Popery, without fear of offending religion,—nay, doing justice to that Gospel which the Popes had adulterated, which Rome had profaned, which had been made an instrument of extortion and of falsehood by the aid of priests and monks. But this lesson, honestly given to them by the nations, was not enough to correct the Popes: the half of their proselytes who remained to them were sufficient to maintain their courts in all their luxury; and one hope comforted them, that by the use of good artifices, they might destroy the work of Luther and of Henry VIII., as they had done so many others.

Holy Father, how has this hope for three centuries failed you! Nay, you yourself have had the grief of losing several

districts which called themselves yours, in the north and in the south, without any hope that they will ever return to you again.

And the reason, if you wish to know it, I can tell you, without leaving it to others. It is because these our times are no longer in accordance with the impostures that you sell by means of your monks, who, full of ignorance and superstition, still hawk about the fables of Rome. The world will no longer listen to your universal primacy, because every one knows that this does not extend beyond the two millions and a half of people, which, by the deference of the sovereigns of Europe, it is still permitted you to govern by force of arms. Your indulgences, your relics are specifics for the soul which are gone out of use. The excise upon sins, which you enforce once a-year to be paid through your privileged exactors, be assured that the generality pay you in false money; inasmuch as now nearly every one comprehends that, however great may be the authority you possess, that power assuredly is wanting to you which is proper to God alone. Still, it is to be bitterly lamented, that a great part of Europe still tolerates that trickery of yours—a spectacle revolting to the good sense, not to say to the religion, of mankind—that a juggler should boast of being able to transform, by virtue of certain words, a portion of bread and wine into Deity. Too great, O Holy Father, too great is the abuse attempted to be practised on your adherents, placing them in the very condition of those who were once taught that gods might be born in a garden. Why so far outrage your friends as to make them afterwards ashamed of themselves when they come to reflect upon the fraud? It makes them hate and curse you when this happens. In these our days, when not even children love to be deceived, men have sufficient self-love sooner to bear blows than to be treated with fraud and delusion.

And do you know what follows? The gravest of all evils—the total loss of religion. Roman Catholics, if they are not quick in taking refuge in some reform or other, become Atheists, at the first moment that having their eyes open they perceive that they have been drawn into such gross errors. They feel an indignation which makes them discredit everything, believing that there can be nothing good where so many evil things are

presented to them to swallow. Just as, when in a most exquisite dish we find foreign substances which offend our senses, we do not set ourselves to separate them, but rather reject the whole; so it happens to Papists when they perceive the falsity and fraud which lies hidden under the Roman faith. To whoever bids them to believe, they reply with that very phrase which we ourselves should use, to any who presenting us with an exquisite dish mixed with garbage should bid us to eat.

What now will you say, Holy Father, if I prove to you that by means of Popery men become more wicked, and are so speculatively? The power that you confer of absolving, to whom does it not secure pardon? Who is there that, having fulfilled that rite of yours, does not become persuaded that he has settled his accounts, to open them again with equal extravagance? Let the fact convince you. Where are the greatest numbers of robbers, traitors, adulterers, if not in the midst of your Catholics? For it costs them nothing to cast themselves at the feet of one of your plenipotentiaries to cancel every iniquity. If you have been at Naples, you know of whom it is that the churches are full, who it is that beat their breasts before the altar, who are those that weep all day at the confessionals! And such as Naples is, such are all the other countries more or less Papist.

But there is more still to observe. Who are generally the most wicked persons in every locality? (I am speaking only of Italy, indeed only of Southern Italy—a country emphatically Roman Catholic.) Forgive me, Holy Father; but it is a matter of fact,—priests and monks; whatever iniquity, wickedness, and abomination has ever existed upon the earth, you will find it among them. Haughtiness, luxury, ambition, pride,—where do they most abound? In your temples. There the excessive love of money, falsehood, fraud, duplicity cover themselves with a sacred veil, and are almost in security from profane censures. And, oh! how great are the horrors of the cloisters (*sepulchra dealbata*), where ignorance and superstition, laziness, indolence, calumny, quarrels, immorality of every description, not only live, but reign. The most abominable vices, long banished from all society, have taken refuge there, and there will continue

miserably to dwell, until God, outraged by them, shall rain down upon them the curse of Sodom and Gomorrah.

Am I exaggerating? or do not you yourself, while reading this paragraph, utter the sigh of sorrowing conviction? Well, but who are to be blamed for such evils? Mankind, you will tell me,*evasively. But I reply: And are not the immense mass of Protestants also a part of mankind, who live quite differently, and who are honest and respectable? Worshipping the same Deity, followers of the same Gospel, their temples are truly the house of prayer, their Sundays the Lord's-day, their ministers patterns of probity and morality. Can this be denied concerning the universal Protestant clergy?* But thousands of accusations can be most justly made against the Roman Catholic clergy. Will you venture to deny it? You must first hide the episcopal prisons of your State, and numerous other places of punishment for ecclesiastics;—you must prevent the world from knowing of the Ergastoto of Corneto, full to overflowing with priests and monks, whom you send there yourself when they become intolerable to you. Find me anything like this in Germany or in England—countries eminently Protestant. I have, I think, proved to you, that your Popery renders men more wicked.

It follows, from what has been said, that such a religion is the pest of society. And so indeed it is, as that which conceals the truth, which disfigures the Gospel, which promotes error, which favours ignorance and bigotry. Hence comes the ruin of poor Italy, which, owing to this religious evil, is in many parts desert, the country uncultivated, the commerce pitiable. Italy, once the queen of the world, is now the servant and slave of the nations. Kings consulting with their Confessors how best to oppress their people! Jesuits restored to the ascendant! Monks continually enriching themselves! And, while all the rest of the world is progressing, Italy alone is going back by

* When Dr. Achilli wrote this, he had only been a Protestant a year, and had not, I believe, resided in a Protestant country. The contrast between Protestant and Roman Catholic populations is undoubtedly striking. But these encomiums are, alas! beyond the deserts of any Protestant population or Protestant clergy.—C. E. B.

reason of her Popery, which degrades, debases, and renders her contemptible in the sight of God and man.

Holy Father, are you grieved by what I say? I rejoice not in your grief, but in the hope that your grief may be for your benefit. It rests with you, if you will, to change the system. Be not ashamed of having erred till now. You will be the man of the age, a man glorious in all history, you will be the true Apostle of Jesus Christ, if, renouncing the vanity of your primacy which can last but little longer, you lay down the titles and the dignities which do not belong to you. You, better than any other, can bring back in Italy the religion of Christ to its purity, taking away all that has been maliciously invented to despoil the faithful for the profit of the clergy. The imposture is now thoroughly understood; there are no longer persons who believe in confession, in the mass, in the suffrages of purgatory, in the patronage of saints. Your indulgences have lost all their credit; your excommunications are totally valueless; your bulls and canons only raise a smile.

How is the world changed in regard to you! Once all Catholics, even the least earnest, spoke of the Pope with every respect. Now your very Court speaks ill of you. Accusations against yourself personally, which circulate through the world and state things in the highest degree dishonourable, originate with Romans. You will call this fact the work of Satan, but I must, with more suitable language, call it the hand of God,—that terrible hand which is preparing your punishment.

It has happened to you now as happened three centuries since to Pope Clement VII. Then Germany and England divided from Rome under his eyes. Poland and Spain are about doing the same thing now under yours. Hasten, Holy Father, to accept the call which Heaven makes to you. Despise not the voice of God, as your ill-advised predecessors despised it. Your measure is now full. In the first days of your Pontificate you saw the most violent revolution which ever happened in your States,—a sincere expression of the opinion and wishes of every one. It was echoed and applauded by all Italy. Italy wishes for you no longer; Italy no longer believes, respects, or loves you. It was requisite, then, for the Austrians to interfere.

Will they interfere again another time? Or, if they do, will they be able to extinguish the flame?

Regard not who it is who gives you these suggestions. I am less hostile to you than you think me. Nay, I protest to you that I have no hostility in my heart except for your doctrine and for your policy; I have none for yourself, whom I regard with religious affection, and for whom I desire the holy light of God in order to your repentance and that of your brethren.

CORRÛ, January 15, 1843.

LETTER II.

TO GREGORY XVI.,

BISHOP AND SOVEREIGN OF ROME,

GIACINTO ACHILLI, MINISTER OF THE ITALIAN CATHOLIC
CHURCH.

It is not party-spirit—it is not a craving to contend with you,—but the love of truth, the interests of religion and of the charity of the Gospel, which induce me to write to you again. In the Church of Jesus Christ it has ever been the custom for the elders to treat with the bishops upon the most important matters. Thus Jerome did with Damasus, and Bernard with Eugenius. I do not set myself up as a judge. I only wish to be a truthful witness in a cause where there are a thousand accusers. The issue lies between you and the Church—that is, between the Christian people and one Bishop of Christendom. No question could be more important, from the subject to which it relates, the parties who compose it, the period at which it is raised. The subject is the faith of the Gospel, the only law given to Christians. The parties are a multitude against a few, a people against individuals, the Christian Church against its pretended lords. The period is the nineteenth century. The terms of the question: whether a whole world should continue to believe in you, to obey you, to follow you wherever you are pleased to lead it. You support the affirmative, which others deny. I will openly render my solemn testimony.

The Christian world will no longer believe in you because you have deceived it, and because you continue in your intention of deceiving it. It believed you as long as you announced the truths of religion as they are written in the book of the common faith. To you, more instructed than others, it gave the faculty of explaining to it the mysteries of charity, the symbols of the Divine Word. Your speech should have been simple and pure, but you adulterated it with false doctrines, with fallacious arguments, with senses extorted from the philosophy of the Pagans,—you explained the Gospel by the theories of Plato and the sophistries of Aristotle. The world no longer knows what to believe. Your Doctors have exalted themselves above the Apostles; they perverted in their language the holy expressions of those Epistles which men of God left for the instruction of the faithful. A new Word prevailed over the old—an earthly and human over the heavenly and Divine. The faith, the patrimony of a free people, was made over to a caste which domineered over the people. The property of the simple was usurped by the cunning; the inheritance of the poor of Jesus Christ, was extorted from them by the rich, who clad in purple and gold disdained the title of brethren and friends—the only appellation of Christians—and chose instead to be called fathers and lords. And the people was deceived by them. Yes, the people, which is the Church, deceived by the ministers of a religion which knows nothing but the people, which is only given to the people—by which, whosoever aspires to be the first, is condemned to be the last,—the people who, as St. Peter says, “laying aside all malice, and all guile, and evil speaking, as newborn babes, desire the sincere milk of the Word, in order to grow thereby, after having tasted that the Lord is gracious: to whom coming, as to a living stone, disallowed indeed of men, but chosen of God and precious, they are built up as living stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable unto God by Jesus Christ. . . . a chosen generation, a royal priesthood, an holy nation, a peculiar people, which in time past was not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy;”—yes, the people, deceived by you, has good reason no longer to believe in you. You

have deceived it with your doctrines—yours, and not those of the Gospel ; invented for your profit alone, not for the benefit of men's souls, to which you have even denied consolation when they could not give you silver and gold. You have deceived it, too, with your practices, when you, so avaricious, preached disinterestedness ; you, so impure, chastity ; you, so vindictive, pardon ; you, so insubordinate, submission ; you, so turbulent, peace ; you, so self-indulgent, temperance ; you, so indolent, industry ; you, so immoral, holiness. Thus to this day you have deceived the people ; and the people has ceased to believe in you, perceiving that God did not dwell in you, that God no longer spoke through your untruthful lips. How, indeed, could they longer believe in you, when the Word of God was in open contradiction with your words—its principles with your institutions ? God, who pardons him that believes—you, who declare none absolved but those who work ! God, who will be worshipped, by believers, in spirit and in truth, who prohibits sculptures and images, so that no one may ever perform worship and homage to another—and you ? Oh, how many things have you taught, how many divers practices have you adopted ! How have you changed the temple of prayer, the mystic table of the Lord's Supper, the simple hymn of the faithful, the pure preaching of the Word ? Who ever saw in the ancient churches—who could have anticipated in the new ones, the golden ornaments of your sacerdotal crowns and vestments ? so that there is no part of the person which on solemn days does not shine in the temple like a sun, to which the almost dazzled eyes of a deluded multitude of disciples are turned, substituting, alas ! the senses for spirit, earth for heaven, man for Deity ? Fatal illusion, which has caused such great evils throughout Christendom ! these appearances being supposed to be faith, and in these religion being made to consist. Deny it if you can. What is, in fact, the faith of the people, and what must it be from your practical instruction ? That, of course, which it sees and hears with you. And what else does it see and hear but superstitions and errors ? To whom are the solemn days dedicated ? To the saints. Concerning whom are the most glowing orations made oftenest in the

Churches? The saints. Who is over the altars? A saint at full length, with, or perhaps without, a small crucifix scarcely visible. Which way does the people turn on entering the temple? There where it sees an image exciting to its feelings. And what follows? The people worship it. And you, spectators of this superstition? You are silent. And you are consistent in being silent, for none but yourselves deserve to be blamed for this abuse,—you, who place the image there—you, who relate its miracles so as to enamour with it the simple who trust you! You are silent also because it is your interest. Oblations, gifts, offerings follow the adoration. It may be asked,—Is not the people deluded? What matters it, if only the priesthood be profited!

The people will not believe itself deluded, doing what it sees you do. Who of you does not adore the saints, does not adore and kiss their relics? It is no use to urge the distinction about sorts of worship which is made by you in the schools. The people know not it, because they have never been taught it. It is shut up in your books, from whence it never comes out, except to be learnt by those who have to support and defend it against every attack. In short, it is the doctrine of controversy, not of practice. If you ordered the practice, you would prohibit kneeling before images and relics; but you are the first to kneel. You would not permit the use of incense, practised from antiquity in honour of God alone; but it is you who offer incense to relics and images. You would not tolerate even the candles on the altar, which inspire the people with a high idea of the majesty of God; but you light them yourselves. You come upon us with the distinction of the school, between the worship and adoration of images. Who are you who dare to distinguish where the law precludes all distinction? It is God who says in the second cominadment, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath: Thou shalt not bow down thyself to them, nor serve them." (Exodus xx., Deut. v.) But you have purposely taken this cominadment out of your decalogue, dividing the last into two to complete the number ten.

Need I remind you of all the other inventions by which you have deceived the people, making them believe that you have found them in the Scriptures, and that they have, moreover, the suffrage of a constant tradition within the Church? The people, having now learnt to read, take the Bible in their hands, and look for your doctrines in it. Where, they ask, is the precept for auricular confession, of which the Church of Rome makes an express command, and has declared it a Sacrament? Not a word of it can be found in the Gospel, nor the slightest allusion in the letters of the Apostles. But perhaps some Christians of the early times practised it? For four centuries they did not even know it by name, and when it began to spring up, it found more opponents than followers, no one even venturing to reduce it into a precept. The people seek in the Bible the famous doctrine of purgatory, and how great their surprise to find that Jesus Christ, who brought life and immortality to light, with the double eternity of rewards and punishments, neither himself nor his Apostles has ever mentioned purgatory.

You send them to read a sentence of the Book of the Maccabees, and wish Judas Maccabeus to teach the Christian people what Jesus Christ did not teach. But the people, who are not wanting in sense, ask their priests what is the value of that Book of Maccabees? The conscientious priest is obliged to reply that it is one of the Apocryphal books, having never been received by the Hebrews, from whom we are bound to receive faithfully the books of the Old Testament; not written originally in their language; never quoted, either by Christ, or by His Apostles, consequently, not received in the ancient Catholic Church, and only inserted among the sacred books by the Council of Trent, to whom it was an object to authenticate the doctrine of purgatory. So much for the Scripture proof. Now, let us go to the tradition of the ancient Catholic Church. You will admit that, for two centuries, prayers for the dead, and still more the doctrine of purgatory, never entered men's heads. Tertullian, that imaginative mind, which saw so many other things upside down, was the first to recommend prayers for the dead, without, however, mentioning purgatory. Towards the end of the fourth century, Augustine, another African mind,

spoke more decidedly both of prayers, and of a sort of suffrages for the dead. However others choose to do so, shall we rely on the authority of his discoveries? Even the purgatory of Augustine was not an existing fire, but one which is to be lighted up at the final destruction, through which then, and not previously, souls shall pass. This theory is of perhaps equal value with his theory about the Antipodes, whose existence that learned man denied!

And as with this, so with all the other dogmas which, since the time of Gregory VII., have originated in the Church of Rome. Is the Christian Church bound to receive the wicked inventions of Honorius III., proposed and sanctioned by him in the Lateran Council (1215)? Shall she adhere to his famous dogma of transubstantiation, invented by the heretic Eutychus, unknown in the first ages, and powerfully contradicted by Pope Galatius? (*De Duab. Christ. Natur.*) Can she abide by that impious doctrine that the sacrifice of Christ, offered once for all as a full satisfaction even to the end of the world, should be renewed every day by hundreds, by thousands, by hundreds of thousands of priests, who say that they are authorised to offer it, both for the living and the dead? Most enormous sacrilege, to which the whole Bible is opposed, and which the Apostle Paul loudly condemns in his epistles! Which of the elders, or bishops, in the first centuries, ever allowed himself to celebrate your mass, or the sacrifice which you call unbloody, or to make use of anything but the simple commemoration of the Supper of the Lord, a thousand miles off from that idea with which you have clothed it in the ages of error and ignorance? Is that which you celebrate now the original august mystery of the Divine food, instituted indeed in substances of bread and wine, but containing spiritually the body and blood of Christ; which are communicated to His Church, that is, to the multitude of believers, not materially and physically, as you say, but in virtue of faith? Yes! if you will but celebrate it with that simplicity with which it was celebrated by the first bishops and elders of the catholic Church, we will come willingly to receive it at your hands. Celebrate it in all its extent, and the people will approach the eucharistic table, to feed on the Divine bread, and to drink the Divine cup. But the

people desire both the one and the other, and cannot yet understand the reason for which you have taken half from them. Is it not the precept of Christ that every believer should drink of that cup as well as eat of that bread? Was not this the practice of the primitive times of Christianity? Look to the Greek Church, how it has always retained that practice, and how the Reformation immediately resumed it. The people have a right to the cup as have you priests;—even better than you, since you cannot avail yourselves of it without that which is properly the Church. When you take it alone, you perform an act contrary to His institution, which is to “communicate”—that is, to take it together, as the word itself teaches you. Yes! Only on this condition will the people remain united to you, that you are faithful in the exercise of the ministry, not altering the faith, not changing the practice, not deceiving them in anything.

They are willing to confide in you as the appointed servants of the Church in the offices of religion. But instead of this you think of nothing but to command. The yoke of Christ which He made easy, and His burden which He made light, you have rendered so heavy and insupportable that the people refuse to bear it. Something very different from indulgences and benedictions is needed to attract the people. In the present day fables please none but children, and lies are no longer tolerated by any. The Christian people desire from us, ministers of its Church, the Word of Life such as it was announced by Jesus Christ, such as the Apostles preached, such as is written in the sacred books of our faith. If, instead of chaplets and *Agnus Dei*’s, which are deceptions, you, Bishop of Rome, were to give the Bible to the people, you would then see how they would follow you! But it must be the Bible translated into their own language, so that they may comprehend it. Give them the Bible! Bestow on them those sacred books which Moses and the Prophets, the Evangelists and the Apostles wrote for the people and not only for the priests! Give the people that which is their own; they have a right to it which you cannot take from them. It is the testament of a God who left His people the heirs of His holy Word, in the reading of which faith will be granted, and to the belief of which

are attached salvation and life. Who gave you the power to deprive the people of this their privilege and highest benefit? Fear lest God end by avenging these His oppressed ones, and causing a curse to fall upon you. You venture to excommunicate the people, if they read the Bibles which a beneficent Christian society has taken pains to print in all languages on purpose that all nations may enjoy the benefit of reading it. You condemn the charity and the religion of those good men, who, in their zeal for souls, undertake this work with much expense to themselves! O Pope Gregory, what manner of spirit are you of? As one of the bishops of Christendom you should have a care to feed your flock; and on what will you feed them, if not on the pure and holy Word of God? You ought, therefore, to be well disposed towards whoever takes this Word from the holy originals in Hebrew and Greek, and faithfully translates it into the vulgar tongue, so as to enable you and other bishops to administer it to your flocks. You ought yourself to accept these sacred volumes from their hands, and, accompanying them with the warmest expressions of paternal solicitude, recommend them to the reading and the study of your children. What do I say? You ought on your own account to print them, and not wait for others to supply you with them. You would then see the faithful in your Church throw themselves eagerly upon that Divine book, and draw from it food and nourishment. But, alas! you do just the opposite. You do not print it, and you do not choose that others should print it. You never give it to the people, and you do not wish that others should give it. I will add what I hear said,—you do not read, and you do not wish that others should read it. And for this you allege, as your sole reason, the pretext that the people are not capable of understanding it. Truly, they do not understand it in Latin; but they would understand it in their own language. The Germans and the English, to whom their own Churches impart it, do understand it; why should it not be understood by the French, the Italians, and the Spaniards?

You say, in your Encyclical of last March, that the Council of Trent, in order to explain the Bible to the people, provides

that in each cathedral church there should be a canon charged to deliver, during each year, certain lectures on the Scriptures. And think you that this is enough? I know of this provision, and I know, too, how it is practised. Would that this were done in all the cathedrals, and that the number of lectures amounted to twenty in a year! But, let me ask you, has every village its cathedral and its theologians charged with lectures on the Scripture? Away with such excuses! why abuse the inexperienced with illusive words, which only mock the people. The fact is, you do not wish that the Scriptures should be read, still less read aloud, by any one who having no interest in flattering you would go to them in order to investigate your doctrines. Those humble souls, to whom the Lord would reveal the knowledge which He denies to your theologians, would find in them the falsity of your system; instead of believing in you, they would begin to believe in Jesus Christ, who announces to his people salvation by faith, and not by works; remission of sins to sinners by grace, and not by penance; satisfaction by the merits of Jesus Christ, and not by those of good men; Jesus Christ the sole Mediator with God, not the Virgin and the saints; Christ the Head and Chief of the Church, not Peter and not you; Christ alone perfectly holy, Christ alone infallible. These, and other such things, the people would find in the Bible, if they read it. And the consequence would be, that the people being the many, finding themselves deceived by you who are the few, would summon you to judgment for having too long kept them in error, to the serious injury of religion as well as to the danger of their own souls. Think you that, then, the antiquity of dates, the traditions of canons, or the authority of the Fathers would serve to defend your cause? The people with the Bible in their hands, after having confuted your errors and those of your Councils and of your Fathers, who all being uninspired men were but too liable to err, as in fact they did err—the people would pronounce such a sentence as would oblige you and your theologians to return to the Bible, that is, to the true catholic Church of the three first centuries, reforming, by this means, what has been added since, whether by the desire of novelty, or by the spirit of ambition and interest.

Do you know what the people is? It is the Church of Jesus Christ. We are the ministers, that is to say, the servants of this Church; and we therefore depend upon the people. This truth, announced by Jesus Christ, and openly taught by His Apostles, but which men have wilfully denied, begins now to revive. The people, whom it has been attempted to deprive of their privileges, now begin to reclaim them. The man who now reads in his own language the Epistles of St. Peter and St. Paul, discovers there his own privileges, reflects on the usurpation which has been practised upon him, and claims what he is entitled to. The people as constituting the Church, to which the ministers are servants in the dispensation of mysteries and in the office of preaching, will then have the help of Christ, even to the end of the world. On this People-Church descended the promises of the Redeemer, and we only participate in them as part of the people, as ministers of the people.

Bishop of Rome! continue, if you will, to sit as long as men will let you on the throne of the Cæsars, who are dead; but invade not that of Jesus Christ, who lives and reigns. He is the only Sovereign of the People-Church, nor does He allow Himself to be represented by others. He governs it at all times with His own laws, nor does He suffer others to usurp His rights by substituting their own laws for His.

And does it follow that He must be longer silent, because he has borne with you in silence until now? It is now nearly the middle of the nineteenth century. Do you not see the providence of God in operation over all material and earthly things? When was there ever such progress in enlightenment, such knowledge of the arts of industry? Remote nations approach each other by the easiest means, connect themselves in the most rapid manner, and form plans for a degree of union, of peace, and of prosperity, such as has never before existed. Nations which slept for ages, have woken up full of vigour and energy; their steps are those of a giant; their look is that of the eagle; they measure the earth in its vastness, and overrun it in all its extent. The people of our day differ widely from those of bygone times, their wants are more strongly felt, their language is more decided. In former times, no Roman could

have been found to speak to his Pope with frankness. You have now found one who spares you not, who dares to present himself before you, not on his knees to adore you, but upright, to speak to you with freedom and to tell you what he thinks. And along with him are thousands, nay millions, who partake his views. And who is this man? An Italian, a minister of an Italian Church;—a Church which assembles to pray to God in the Italian language, and to listen to the reading of His holy Word. And in whose name does he minister? In that of God. By whom chosen and received? By the people, who are the Church; and previously by yourself, and by the Church of the priests. If, indeed, that Church of yours be indeed a Church, consisting, as it does, of priests only without people. You are called the Latin Church, but where is the Latin people? From the time that the language of the priests has ceased to be that of the people, priests and people no longer form one Church; unless by the word Church you mean a theatre, with a stage for the actors and a space for the spectators. The country from the Alps to the sea is Italy; its inhabitants are called by all the world, Italians; its language is Italian, and has been so for four centuries. Where is there room for a Latin Church? Such did exist before God extinguished it; but God has extinguished it, and man cannot maintain it in existence.

Yes, Pope Gregory, Italians we are, and Christians we are resolved to be. What shall be the name of our Church? Answer, or the people will answer for you, “the Italian.” The Italian Church we are, by the will of God and in the name of Jesus Christ who presides over us. Will you join us? You, too, are an Italian. You, too, are a Christian. Nay, you are a minister and an elder, as St. Peter designated himself; and among the elders we will recognise you as a bishop, whenever you will return with us to the Christianity of primitive times; otherwise we must part. Understand that in religion there is no compromise, and we are persuaded that the religion of the first three centuries is alone the pure and true Christianity. Can you deny this? You are a conscientious man; do justice, then, to your country, since the providence of God has made

you Pope, that is to say, Bishop of Rome in the nineteenth century. Blame us not, that in wishing to be Christians, we refuse to be *Romanists*. Within the present century, heaven and earth will contradict you ; posterity will condemn you ; and an Omnipotent God will pass your sentence, dooming you to be the last of a series which has existed long enough by coming down to our own days.

JULY, 1844.

LETTER III.

TO PIUS IX.,

BISHOP AND SOVEREIGN OF ROME,

GIACINTO ACHILLI, A MINISTER OF THE ITALIAN CATHOLIC CHURCH.

IT is not unknown to you that I addressed two letters to your exalted predecessor, Gregory XVI., making a full retractation of the Roman doctrines which I had professed, more or less, up to 1841, and declaring to him my entire belief in Divine Scripture alone, to the exclusion of everything else. In this faith I intend to live and die, so help me God and His holy Word !

Being designated, however, by the will of the Lord, as a minister and elder in His Church, I could not abstain from the exercise of that employment without entailing upon myself God's anger, and committing a culpable desertion of duty. My ministry is consecrated to the Church of Jesus Christ, and I am deeply impressed with the obligation of fulfilling my vocation. "The Pastor and Bishop of Souls" gives me both the command and the strength to discharge my duties. The Church, which is the people, calls me to serve it. I must be faithful to my ministry, rendering good account of the charge which has been entrusted to me.

I have been bidden to keep in remembrance "that true faith which is in me," and "to keep alive that gift of God which is in me by the imposition of hands," seeing that God "has not

given us a spirit of fear," but of strength, and of love, and of a sound mind. Therefore, "I must not be ashamed of the testimony of our Lord." "I know in whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day." I therefore "keep the form of sound words which I have heard, in faith and love which is in Christ Jesus." "I keep that good thing, which was committed unto me by the Holy Ghost, which dwelleth in me." I profess before God and the Lord Jesus Christ "to preach the Word, to be instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine." I purpose to be vigilant in everything, "to endure afflictions, to do the work of an evangelist, to make full proof of my ministry."

Such being my office, such my obligations, here I stand before you, Holy Father, "studying to show myself approved of God, a workman not needing to be ashamed, dividing rightly the Word of Truth." I know that the elders who have performed well the duty of ruling should be "reputed worthy of double honour; especially those who labour in the Word and in doctrine." You are the elder to whom was recently committed the charge of ruling over the Church of our country, and this charge was committed to you by other elders, who divide amongst them the various offices of that Church, or who are called to preside over other Churches. You, the overseer, or bishop, of the Church of Rome, took upon you the heavy responsibility of feeding that portion of the flock of Christ, and of strengthening your brethren with good example and holy doctrine. Your brethren, who look to you for counsel and direction, depend in a certain degree on you, regarding you as an elder brother, whose judgment and prudence may aid their timidity and weakness. On you, therefore, it devolves to propose to them that which is of God and of the Lord Jesus Christ, and which tends to the welfare of His Church. You it behoves to recall to their primitive purity the truths of religion; to take away out of it every admixture of that which is extraneous, separating thus the good wheat from the tares, in order to give to the Christian people the nourishment of faith and of salvation. Your brethren look up to you in this affair, which ought to be

conducted with harmony, in order to preserve the union of the Christian Churches; and although each possesses over his own Church an equal authority, nevertheless they hesitate to act without you, and they expect you to set this work in motion and to be their model in the reformation of doctrines.

Yes, Holy Father, the reformation of doctrine is the serious business to which you and your brethren are called by the people to turn your earnest attention, for it is well known to all Christians, that upon the purity and holiness of the doctrines of the Church depend the purity and holiness of the actions of believers. Now, neither pure nor holy are the doctrines which proceed from man, "seeing that God hath shut up all men in disobedience, that is in sin, in order that he might have mercy upon all." Therefore, none but the doctrines of God are the truth in religion; all else are lies.

Think you, then, that those are doctrines of God, which are not contained in His Book, and which are opposed to the sacred precepts of His holy Word? Have you ever compared the doctrines taught in primitive times with those of later ages? Have you ever examined together the dogmas of the Decretals and those of the Bible? I have compared them, and I have shuddered at the result; in amazement that so many strange novelties should ever have been introduced into Christianity, amounting to an actual renunciation of the ancient faith, the pure creed of our fathers.

Strip yourself, then, of that fatal prepossession that your predecessors were holy and infallible. Examine carefully the sources of the existing belief. Observe what is from God, and what proceeds from man. Man has erred in presuming to legislate in the things of God. Not only singly but in the aggregate, men have erred. The Divine assistance was no doubt promised, but it was for preserving the ancient doctrines, not for framing new ones; the Holy Spirit is with those who believe in the ancient Scriptures, but not with those who tamper with the Divine Word. In the middle ages the ministers of the Catholic Church revelled in innovation, and from that time the desire for change has grown upon them to such a degree, that primitive Christianity is no longer to be recognised.

Think you that it was ever permitted to men to add their ideas and their thoughts to the ideas and thoughts of God, or to take anything away from the Divine Book? Are you not rather persuaded with me that whosoever does this, on him are denounced the chastisements of God, as it is written in the last verse of the Divine Revelation—"God will take away his part in the book of life, and in the holy city, and in the things which are written in this book?" To add to the meaning, or to change it! to overturn on certain points the entire system and spirit of the Divine Legislator! I ask you, who were an elder before me, and a ruler among the elders, are such things to be endured? However ancient may be these errors, however concealed by some or acquiesced in by others, shall prescription prevail to this extent? No! no antiquity can prescribe in regard to the abuses of religion; and even if the whole world were combined to maintain error (supposing such a thing were possible), even that would not hinder its destruction by any single person who had with him the Word of Truth. This, then, is the point at issue;—the abuses of Rome have existed long, and obtained for a long time the support of the multitude; do they for that reason cease to be abuses? Her errors have been adopted, applauded, followed; do they on that account cease to be errors? And must not abuses and errors be reformed, wheresoever they may be found, or however long they may have existed?

But with whom does it rest to effect a reform in matters of religion? Who is to promote it, and by what means? I reply, the bishops, first; then the elders; afterwards all who have a zeal for religion. The instrument of reformation is most simple, viz., the Word of God as it stands written in the Holy Scriptures, pure as our forefathers received it, powerful in itself to change the face of the whole universe. The truths of that sacred Book constitute the whole of Christianity; out of it there exists no truth for the Church. Be it yours, then, Holy Father, with the sacred Bible in your hand, to reform the doctrine corrupted by your predecessors! No one so well as you can do this work; no one so much as you is bound to do it by conscience and by special obligation.

Let this consideration sink deep into your mind, how sad is

the present state of religion in Italy, that country with which you are most closely connected. Where is now to be found among us that holiness of faith, whence alone proceeds holiness of works? When we look for Christianity, what do we see around us? Infidelity or superstition. Infidelity in all those classes who call themselves enlightened; superstition in those who follow the teaching of your priests. On the one hand, men who have cast off all belief, have made one bundle of Christianity and of Popery. Seeing that both Gospel and Canons came to them from the same hands, they have concluded that both must be lies; that both being preached to them with the same fervour, nay, the Canons sometimes exalted above the Gospel, the one and the other have been contrived only to shackle consciences, to degrade the spirit of man, to subjugate the people to the rule of one individual who has had, in all times, an appetite for power! Thus, not distinguishing the work of man from that which is of God, viz., pure Christianity, they have rejected everything alike, and live the life of infidels. On the other hand, men who receive implicitly all that is taught them—to whom all is gold which is sold by the priests—to whom all is sacred which has any show of religion or piety—who, not caring for faith, seek only for good works; and, thinking little or nothing about God and Jesus Christ, run after saints and the Virgin,—relics, images, and indulgences!

Within these two classes is comprised, generally speaking, all the Christianity of Italy; and to this unsoundness is to be referred the reigning immorality, the want of energy of mind, the absence of virtue and of union among our citizens. “The Church which divides the races within our country” was the great subject of lamentation to that immortal genius, who, three centuries ago, on the banks of the Arno, revealed to the world the wickedness of princes. “The Church which demoralizes the people” with its doctrines even more than with its practices, is the lamentation which I, a son of Italy, a minister of the Italian people, raise aloud to heaven, and which, with all the strength that is in me, I would echo in the ears of all good men who love our country. Yes! from the Church, or rather from those who call themselves the Church, proceeds all that series of

evils which degrades our beautiful land and lowers our people in the eyes of the stranger. Nor will I ever cease to utter my voice, until, in this respect more than any other, our beloved Italy shall be seen reforming herself, and by this means returning gloriously to holiness of faith, to purity of morals, to mutual love among our citizens.

And you, Holy Father! are you not, like me, an Italian? do not you, like me, feel burning within you the sacred love of country—" *la dolce carità del natio loco?*" Oh! I will not so wrong you as to suppose you now destitute of a sentiment which has hitherto distinguished you; a sentiment which ought rather to grow stronger in your mind, now that, as bishop of the most ancient of cities, you occupy the most glorious of thrones. To you the applauding people ascribe a generous liberality; from you are expected good laws, and ameliorations in the difficult details of government. From you they hope to receive that, in receiving which they would receive everything; that which by one act you have the power to give them—a religious reformation. Whoever thinks correctly, knows, that on this point depend social improvement, public prosperity, and in a word every good thing which, by the favour of Divine Providence, citizens are capable of acquiring. Without this, we shall always return to wretchedness, unhappiness, disunion. Without this, there will never be contentment, never tranquillity among the people. The spirit of restless change will continue to agitate them—to their own injury, it is true, but also to the destruction of you and of others who are their princes.

Reform, then, let us have in the Church; but what reform, and in what particulars? Must I repeat it? Remove everything that was invented by Popes, decreed by Popes, designed for the interest of Popes. All this is Popery, not Christianity; and we are resolved to be henceforth Christians, not Papists. The reformation is complete, when once the sentence is uttered, "The Bible, and nothing but the Bible."

For instance, that you, Pius, should be Bishop of Rome, is not contrary to the Bible. But *this* is contrary to it, that you should assume a bishopric over those sees which have already another bishop; for all bishops are equal, each one the pastor of

his own flock, and each independent of the other. For my part, you should have my vote to be bishop of all Italy were all the other bishops removed; but you cannot rightfully co-exist. That elders, too, should exist, is in accordance with the Bible—and you may call them priests, if you will; but as for friars, they are contrary to the Bible; their vows are repugnant to the Gospel, whatever your theologians may say of them; and their ministry useless, at least, if not hurtful, to the Church.

What, again, do we mean by the Church? You know well that the Word of God means the Christian people. It is contrary then to the Bible for the Church to mean the priests only. Let it please you, Holy Father, to consider well, for a moment, this point, which is at present of the highest importance. Do you believe that what has been usurped should be restored? Let it, then, be by your means that the people resume their ancient rights, and repossess the Church according to their right. But what Church will you restore to the people of Italy? The Latin? But where is now the Latin people, or the Latin language? Do you not perceive what a scourge God sent you when the priests of Rome wished to appropriate the Church to themselves and to make it their private property, declaring themselves princes and governors, and the people subjects and slaves to the Church of the priests? It was a chastisement not unlike that which God sent in the valley of Shinar, when daring men set themselves to build the famous tower which was to reach to heaven. Audacious priests, in the thirteenth century, succeeded similarly in raising themselves into a spiritual power, intending to hold the people for ever in subjection. But God sent among them by degrees the spirit of confusion, rendering their language unintelligible to the people, so that people and priests were compelled to separate. With the priests remained the ancient language, that with which they had dictated laws at variance with the Gospel, and, sometimes in Christ's name, sometimes in the name of Moses, had oppressed, burned, tortured the people; a language associated with crimes which daily mounted up to the throne of the Omnipotent, provoking the infliction of condign punishment,—such crimes as prayers addressed in the temple to saints

instead of to God; the Word of Truth exchanged for fables; and Christian teaching founded no longer on the ancient doctrine of the Bible, but on the new doctrine of the Canons. The whole language of Catholicism, having become exclusively Roman, had adulterated the things of God, the dogmas and maxims of the religion of Jesus Christ.

So grievous a scandal drew down upon Rome the anger of the Eternal, who seemed, as it were, to repeat the ancient words, "Come, let us go down and confound their language." That beautiful idiom, which originating in Latium among the descendants of Romulus grew with the greatness of ancient Rome, the language of Virgil and Tully, became confused and lifeless; and Rome, the new Babel, beheld issuing from her bosom and growing up at once, a generation of sons who understood not the language of their fathers. The Church of the priests felt the heavy blow which came upon it from heaven; but, instead of weeping and humbling herself before God—instead of repenting and correcting her faults, she persisted in her error, and launched her anathemas against the people; declaring, like the haughty synagogue of old, that it was enough for her to comprehend herself,—as for the people, so much the worse for them, if they did not understand her language!

What followed? People and priests became divided. The Church and the nation became separate for ever, Church and priests calling themselves Latin, while the nation and the people called themselves Italians. This is a great fact which has not hitherto been enough regarded. The people, ever under subjection to the tyranny of the priesthood, had not the spirit to resist oppression, and hardly even to open its eyes to look upon its chains. In the meantime the priests laboured to impress them with a belief that such was their natural condition. Slaves by the will of the strong, they were taught to believe themselves so by fatality of nature and by the will of God. Such was the consequence which naturally resulted.

But enough! The people have opened their eyes. They have beheld their chains. Like a lion they have burst through them. They threaten their former oppressors with a look that

may well make them tremble. Their roaring was like the waking up of nature, indicating a grand change in the face of the world. The people have declared that the times are gone by when they would submit to be badly governed by their pretended masters; and that they, the people, are arbiters in their own affairs. Now, we priests are specially bound to do justice to the people; for to us, more than to others, has been confided their cause. Be it ours, then, to enlighten them, which is the first thing they need. Be it ours to assist and protect them with that holy ægis which themselves have confided to us. Let us unite with them in the true religion of our forefathers. When God extinguished our Latin language, he meant thereby to punish us the priests, and not the people. Let us submit to that punishment. The Latin language has corrupted the truths of the catholic Church, and, therefore, God has extinguished it. Let our Church arise again in the Italian language, and let this be the ancient Church of apostolic times. Exile, Anathema, to the Church of the middle ages! Thus, alone, can we priests become again united to the people; thus, alone, can we recover the Church. For—once more let it be said—the Church means the people; bishops and priests being only ministers of the people. It is not in the nature of things that the language of the people should be other than the language of the Church. Italian is our language, and Italian must necessarily be our Church.

This Church it is which I desire to serve as a minister. Will you not, Holy Father, serve it as bishop? Gladly would I then return to you; and along with me gladly would return many who are now alienated from it. Thenceforth they will have no cause to separate from it, for Jesus Christ will truly reign in our Church, and together with Jesus Christ there will reign union, peace, concord, charity. Oh, what a sight were this! "How good and how pleasant it is for brethren to dwell together in unity!" Thus united in the Italian Church, we should remove everything which separates us from other Christian Churches. Germany, England, Switzerland—all other countries which are at present divided from the communion of Rome, would be again united with us in one faith. Nations would be drawn together in the bonds of brotherhood. And you, Holy

Father, would be the blessed instrument by which would be realised the Divine prophecy, "There shall be one fold and one shepherd."

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. Amen."

MALTA, 1846.

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